

A Critical Study  
of the  
GUHYASAMĀJA TANTRA

by  
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### ABSTRACT

The main part of this work is an English translation, for the first time in its entirety, of the Guhyasamāja Tantra, and a new critical edition of its Sanskrit text.

The Guhyasamāja is one of the oldest and most important of Buddhist Tantras, a class of literature which deals with the practice of yoga, ritual and meditation, containing large numbers of mantras and detailed descriptions for the construction of maṇḍalas and the visualisation of deities. It takes the form of an exposition by Vajradhara, the supreme personification of the state of enlightenment, to a great assembly of Buddhas and Bodhisattvas who have emanated from him: he speaks of the nature of phenomenal existence and of enlightenment in terms of the doctrine of the Void, and presents the method of release peculiar to the Tantras, also introducing new and ~~unorthodox~~ concepts and practices expressed in symbolic language.

This edition of the Sanskrit text is based on a previous published edition and original manuscripts, with the help of the only surviving Sanskrit Commentary, and by a comparison with the Tibetan translation, which exists in two versions: one of these versions is presented in full alongside the Sanskrit, and notes on the other are given in an Appendix. The English translation is preceded by an introduction in which the nature of the text is discussed, and accompanied by notes elucidating it on the basis of the Commentary.

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TABLE OF CONTENTS

Manuscripts & Blockprints employed	.....	7
Books & Articles Cited	.....	8
INTRODUCTION	.....	9
Glossary	.....	2I
Chart of the Five Buddhas	.....	24-5
ENGLISH TRANSLATION	.....	226
Notes on Translation	.....	I4I
SANSKRIT & TIBETAN TEXTS	.....	I73
Notes on the Sanskrit Text	.....	4II
Notes on the Tibetan Text	.....	442
Appendix	.....	446

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MANUSCRIPTS AND BLOCKPRINTS EMPLOYED

**Sanskrit Manuscripts:**

- B MS in the British Museum (Sanskrit 539).
- P MS in the Bibliothèque Nationale (Sanskrit I34),  
supplied on microfilm.
- CI MS in Cambridge University Library (Add. 901);
- C2 described as another copy from the same manuscript  
(Add. I329); both supplied on microfilm. These two  
MSS are almost identical, and are simply referred to  
as C except where differences occur.

**Tibetan Blockprints:**

- N sNar-than edition in the India Office Library.
- Pek Peking edition in the School of Oriental and African  
Studies Library.
- L Lhasa edition in Cambridge University Library.
- D sDe-dge edition in Cambridge University Library.

**Commentary:**

- Pr MS of Pradīpodyotanānāmāṭikā by Candrakīrti, in the  
K.P.Jayaswal Research Institute, Patna. Supplied on  
photostat.
- Tibetan translation, sGron ma gsal bar byed pa, by  
Śraddhākaravarman, Rin chen bzai po, Śrījñānākara and  
Lhasa btsas; Vol.60, No.2650, in the Tokyo-Kyoto  
photographic reprint of the Peking edition Tibetan  
Tripitaka.

BOOKS AND ARTICLES CITED

- G Guhyasamāja Tantra, ed. Bhattacharyya; G.O.S.LIII, 1931.  
 " " ed. Bagchi; Darbhanga, 1965.  
 Jñānasiddhi by Indrabhūti, ed. Bhattacharyya: Two Vajra-  
 yāna Works; G.O.S.XLIV, 1929.
- PK Pañcakrama by Nāgārjuna, ed. de la Vallée Poussain;  
 Louvain, 1896.
- Sek Sekoddeśaṭīkā by Naḍapāda, ed. Carelli; G.O.S.XC, 1941.
- Sādh Sādhanamālā, ed. Bhattacharyya; G.O.S.XXVI & XLI, 1925-8.
- HV Snellgrove, The Hevajra Tantra; London, 1959.
- IT Tucci, Indo-Tibetica (Vol.III); Rome.  
 " Glosses on the Guhyasamāja; Mélanges Chinois  
 et Bouddhiques, III; Brussels.
- IBI Bhattacharyya, Introduction to Buddhist Iconography;  
 Calcutta, 1968.
- Roerich, The Blue Annals of gZhon-nu-dpal; Calcutta.
- Naudou, Les Bouddhistes Kaśmīriens au Moyen Age;  
 Paris, 1968
- Das, Tibetan-English Dictionary; Calcutta 1902.
- Chos-kyi-grags-pa, Tibetan-Chinese Dictionary; Peking.
- Wayman, Early Literary History of the Buddhist Tantras;  
 Annals of the Bhandarkar Oriental  
 Research Institute, Vol. 49; Poona, 1968.

## INTRODUCTION

### Materials

This edition of the Sanskrit text, referred to as S, is based on four manuscripts and on the edition by B.Bhattacharyya. Of the manuscripts used by Bhattacharyya, three are in India, and the fourth is described as belonging to Cambridge University Library, presumably one of those which I also have used; however, the variant readings noted by him are entirely inconsistent with these two MSS, which do in fact correspond to a large extent, although not absolutely, to his notes referring to a manuscript belonging to the Asiatic Society of Bengal. Although Bhattacharyya mentions the Tibetan translation of the Tantra, he did not make use of it, and many of the readings he has chosen are at variance with it. In addition he has made certain alterations according to his own views, the major example being the insertion of a fifth Goddess, *Īṣṭyārati*, in the maṇḍala (see Chapter One, note IO). The edition by S. Bagchi is based on Bhattacharyya's, it contains a few minor emendations which I have noted under his name, otherwise the reference G covers both these editions.

The only commentary known to have survived in Sanskrit is the *Pradīpodyotana*, the MS of which belongs to the K. P. Jayaswāl Research Institute, where work on its publication is believed to be in progress; as it is still unpublished, references are given only to the Tibetan version.

Returning to the Tantra itself, for the Tibetan translation, referred to as T, I have used the editions of Peking, sNar-thaṅ and Lhasa; these give the translation by Śraddhākaravarman and Rin-chen-bzaṅ-po, revised by ḥGos Lhas-btsas, and show only very few differences. Unfortunately it was only

at a late stage that I discovered a copy of the sDe-dge edition, which is the same translation but revised by Chos-rje-dpal instead of Lhas-btsas; this differs considerably from the other version, and is very often closer to the Sanskrit as well as being clearer grammatically, so that in many ways it would seem to be a preferable choice, although it is much less widely known.

The Sanskrit manuscripts themselves show many differences, generally between B on the one hand and P and C on the other; each of the two Tibetan versions agree sometimes with one, sometimes with the other, while the commentary may support any one of them or even have a quite different reading; in other words, there is <sup>no</sup> consistent correspondence between any of these various texts. To make things even more confusing, the Tibetan translation of the commentary always quotes from the Lhas-btsas version of the Tantra, although the interpretation which follows may be in accordance with the alternative translation or even with an entirely different Sanskrit version, and we thus have a situation where an explanation may seem to bear no relevance to the passage it is supposed to clarify. Since a decision had to be made where there is a choice of readings, I have edited the Sanskrit primarily in accordance with the Lhas btsas version of the Tibetan, and have added an Appendix giving notes on the sDe-dge edition where this version is preferable; there are also many cases where, if this version were to be used instead of the other, alternative Sanskrit readings would have to be adopted and the English translation changed. In cases where the MSS are agreed on a reading but the Tibetan differs, S has only been emended if such an emendation is supported by Pr. Differences between S and T, not greatly affecting the meaning, are espe-

cially frequent in prose passages, and in such cases I have tended to paraphrase slightly in the translation.

The Sanskrit of the Tantras cannot be judged by classical standards. Rules of grammar and syntax are frequently ignored, often resulting in confusion and ambiguity. Of course ambiguity may sometimes be intended -- this is legitimate in the best Sanskrit style -- but unfortunately it cannot usually be reproduced either in Tibetan or in English.

A few grammatical peculiarities occur consistently enough throughout the text to be regarded as features of this type of Sanskrit:

Ātmanepada and parasmaipada terminations are used indiscriminately for both active and passive verbs, and there is frequent disregard of distinction between sing. and pl. in verbal constructions.

The peculiar termination '-an/at', which sometimes looks like a regular pres. part. active, and sometimes like a confused imperfect, is obviously intended as a past tense and appears for both sing. and pl.; the variant '-et' also occurs, probably because this optative termination is so frequent. To avoid confusion I have chosen the most frequent variant, '-an', for all such cases.

Occasionally the past part. passive appears to have an active meaning; the termination of the gerund, '-ya', is often used in place of '-tvā'.

The termination '-inaḥ' is frequently found for nom. sing. '-ī'; among other occurrences of irregular nominal forms are: '-rājā' at the end of a compound, '-ātmā' as both sing. and pl. nom., 'yoṣitā/āḥ/ām', 'yāvantyāḥ' for 'yāvatyaḥ', '-inām' for '-īnām' gen. pl., 'śāstṛam/im' acc. sing. Their occurrence seems to depend largely on the demands of metre, and the

correct forms also appear when the metre allows them.

Pr usually glosses with the correct form, but sometimes gives a sing. verb with pl. subject.

'bodhi' is usually treated as fem., 'siddhi', 'dharma' and 'samaya' sometimes as n., and 'kula' sometimes as masc. Other irregularities of gender occur here and there, especially when a word is closely associated with another of different gender.

P and C contain numerous orthographical mistakes and peculiarities; anusvāra is frequently omitted or added unnecessarily, visarga less frequently, or else both may be written together.

Vowel sandhi is always ignored between pādas, and sometimes consonant sandhi also; in prose it often ignored at the end of clauses where a pause might be made in recitation, and the scribe of B has frequently inserted a daṇḍa in order to regularise this. Occasionally sandhi is disregarded even within a compound, and a few instances of double sandhi occur.

As a general rule I have not corrected any error on which the manuscripts are in agreement. Omissions and obvious scribal mistakes are not noted, nor are variants in the long mantras.

Throughout the Sanskrit text, instructions are given in the 3rd. person sing. opt., which I have generally transferred in English to the more usual 2nd. person in order to avoid ambiguity and awkwardness. Following the Tibetan example, mantras are not translated, and those of more than a few words are not quoted in full in the translation.

With a text of this sort, where almost every word may be given a special significance in the commentaries, it is essential to translate as literally as possible, without the paraphrasing which is often necessary for better intelligi-

bility. It is therefore extremely difficult to produce a readable translation, and the translator's only excuse must be that this is equally true of the original Sanskrit and of the Tibetan. In spite of this difficulty, and the technical defects of its language, the Tantra is pervaded by the poetic qualities of the deep insight which it expresses, and I have tried to retain some of this quality, especially in the passages which describe visualisations and in the short songs of praise. Again with this intention, and, I believe, in accordance with the style of the original, I have avoided the use of technical or artificial-sounding terms. I have also avoided devices such as bracketed insertions in the text of the translation; wherever small additions have been necessary they are drawn from the commentary.

### Origins

Great progress has been made in the understanding of the Tantras since they were first introduced to the West, and to much of the East, by scholars who were at worst openly prejudiced against their subject-matter and at best over-apologetic; it is therefore not necessary to discuss here their historical development and basic principles.

The Guhyasamāja is probably one of the earliest, and certainly among the most important, of Buddhist Tantras. Tradition holds it to have been revealed by the supreme Buddha, through the Bodhisattva Vajradharma, to King Indrabhūti of Uḍḍiyāna (Urgyan), and since then its practice has spread by means of two main schools of interpretation, that of the Siddha Nāgārjuna, known as the Ārya school, and that of Buddhaśrījñāna or Jñānapāda. An enormous amount of explanatory and other related literature is devoted to this Tantra, but the

only commentary now extant in Sanskrit is the Pradīpodyotana by Candrakīrti, a disciple of Nāgārjuna; from the evidence of the Blue Annals, this commentary was by far the most authoritative, and I have therefore used it as the basis of my interpretation.

The date of the Guhyasamāja is still an unsolved problem, to which I do<sup>not</sup> propose to add more speculation. The opinions of earlier scholars varied from Bhattacharyya's 3rd. Century to Winternitz's 8th.-10th. Century. Contemporary Japanese scholars place it in the late 8th. Century. At present, investigation into the date of the Tantras is being done by Alex Wayman, who, in evidence which he has not yet published in detail, arrives at the conclusion that the Guhyasamāja's earliest vyākhyātantra was composed in the 5th. Century, and that the mūlatantra must have preceded this by at least one century (Wayman, 'Early Literary History'). He also puts forward arguments based on the differences between the two commentarial traditions, which he believes must have taken several centuries to develop; however, his statement that 'scholars are fairly well agreed about the dating of the named commentators on the Guhyasamāja and the Tantra Siddhas generally' seems rather optimistic.

There appear to have been several Indrabhūtiś, none of whose dates are definitely ascertained, who may all have been followers of the Tantra. Tibetan historians do not distinguish between them, but it seems likely that the Siddha Indrabhūti, author of several works connected with the Guhyasamāja, whose sister Lakṣmīkarā was also an author and teacher in this tradition, is the same as Indrabhūti the adoptive father of Padmasambhava, who must have lived in the first half of the 8th. Century. This date is obviously too late for the original authorship of the Tantra, if indeed there ever was a

single original author, but it is possible if the final 'bringing to light', after a long period of secret transmission, is meant.

An eighteenth chapter was added to the Tantra at some later date, and is not always found in the Tibetan translation. It contains answers to questions about the meaning of many terms occurring in the main text, and is frequently quoted in the commentaries, being referred to as the Uttara-tantra.

### Subject-matter

The fundamental concept of the Tantras is unity: the integrating of the conflicting elements in the nature of living beings, the oneness of all forms of existence, and the identity of saṃsāra with nirvāṇa. All these aspects are implied in the title of this Tantra, which may be simply translated as 'The Secret Union', but which in its full form is 'The Union (or Assembly) of the Secret Body, Speech and Mind of all Tathāgatas'. Body, speech and mind together comprise the total activity and experience of a living being; or body alone may be interpreted as the material form (nirmāṇakāya), while speech and mind represent the spiritual and absolute natures (saṃbhoga- and dharmakāya); then, Body, Speech and Mind are Vairocana, Amitābha and Akṣobhya, who symbolise the three aspects of the basic differentiation of reality, and these three, embodying the Families to which all living beings belong, themselves comprise the assembly of all Buddhas and Bodhisattvas, and the whole of existence. They are called secret not because they are withheld from the world, but because understanding of them can only be attained by the practice of the Tantra; in reference to various passages, the commen-

tary' explains that this teaching is secret because it is not understood by the followers of Hīnayāna, because it can only be found at the feet of a teacher, and because it leads to attainment of the Buddha-nature.

The term 'secret' also indicates the interior nature of the practice, the sphere of all Anuttara Tantras, among which the Guhyasamāja is classified. Much of the text is concerned with ritual and magic, and much with the experience of the senses, but is continually made clear in many passages and emphasised by the commentators that these practices are not taught for the sake of the outward action, but in order to realise the unity of the apparent and the real. Another expression of this is the concept of the two truths, the relative (saṃvṛtīkṛm rdzob) and the absolute (paramārtha/don dam pa), a concept whose implications cause consternation even to the Bodhisattvas.

On the level of relative truth, the greater part of this Tantra consists of instructions for meditation upon a large number of deities, with description of their visualisations and quotation of their mantras. (In this context, many words meaning 'meditate', 'visualise', 'imagine', 'create' and so on are used synonymously, although they may have quite distinct technical connotations in other types of Buddhist literature.) This meditation is twofold: the stage of creation (utpattikrama/bskyed rim) and the stage of realisation (niṣpanna- or saṃpannakrama/rdzogs rim). The first involves the perception of duality in order to penetrate its illusory nature, the yogin visualising the deities and worshipping them as 'the other'; this stage is sometimes <sup>called</sup> the 'mantra path', although mantra is used in both, while the second stage is called the 'yoga of the innermost self' (adhyātmika/

nañ gi bḍag ſīd), in which the yogin becomes consubstantiated with the deity and duality is transcended. Chapter Two is an exposition of this stage, and the commentary explains that it means realisation of the unity of the two truths: creation in the internal sphere of meditation, just as in the external world of phenomena, has no reality apart from the Void. Throughout the commentary distinction is made between these two stages, most passages in the text being assigned to one or the other although some may be interpreted as applying to both.

All the multitude of divine beings thus visualised, male and female, peaceful and wrathful, are aspects of the One Supreme Buddha, who is called The Blessed One (bhagavān), Vajradhara or Mahāvajradhara, Akṣobhya -- since in this Tantra Akṣobhya is placed at the centre of the maṇḍala and is its Lord --, Vajrapāṇi, Samantabhadra, and a number of other names and epithets appropriate to the different subjects of his discourse. In terms of yoga, these deities are aspects of the yogin himself, and their appearance in the ordered pattern of the maṇḍala indicates that the forces they represent are experienced not in the uncontrolled condition of ordinary life but in a way which leads to realisation of the Vajra nature.

Another main theme of the Tantra is the series of rituals which collectively come under the heading of the Four Vajra Acts: peace, prosperity, subjugation and the fierce Acts, whose purpose is to attract and increase the qualities helpful towards enlightenment and to destroy evil tendencies. These four are connected with various other fourfold classifications, particularly with the maṇḍalas of the four elements. The correspondencies of these sets of four are not always consistent: according to the commentary the relationships of the Acts, the element, maṇḍalas, and their shapes and colours, are as follows:

peace	prosperity	subjugation	fierce Acts
water	earth	fire	air
round	square	triangle	semicircle
white	yellow	red	black

In the Tantra itself, however, the fierce Acts are always described as being performed in the triangle, while subjugation takes place in the air-maṇḍala. The Goddess Locanā, who is normally associated with earth, is mentioned in connection with the peaceful Acts, whose element is water; the other three Goddesses are not mentioned in this context, but Ratnaketu is associated with prosperity, Amitābha with subjugation, and Akṣobhya with the fierce Acts. Other conflicting indications, regarding the bodily centres (cakra), the four directions and so on, are given in different parts of the commentary and in other works (see also HV Vol. I, pp 38 and 88).

Very many of these rituals are mentioned in the text, but only partial instructions are given; the commentary provides detailed explanations too long to be reproduced in full, but brief quotations are included in the notes where the text would otherwise be incomprehensible.

The correct performance of ritual and visualisation produces siddhis, many of which are described. Their inner meaning is the attainment of spiritual powers and qualities, and the fact that they may have magical correspondencies in the phenomenal world is but another expression of that action in the relative sphere which is described as a play.

Another aspect is the frequent reference to sexual union and the enjoyment of all the senses, for it is a feature of the Tantras that everything in saṃsāra must be used and transformed into enlightenment. In this connection, it may be re-

marked that the symbolic language of the Tantra operates on several levels: sometimes quite ordinary language is interpreted as sexual, while explicitly sexual terms are given a spiritual or meditational interpretation; most of the terms involved refer to orthodox yoga, which seems to disprove the common suspicion that this language was invented to disguise unconventional practices.

As for the other controversial elements in the Tantra, such as commands to kill, steal, lie, commit adultery and incest, eat excrement and so on, and defy all the rules of caste which were so powerful in the society where it originated, all these may certainly be interpreted as symbolic (see the notes on these terms as they occur). But there was surely a deeper intent behind such revolutionary teaching than mere symbolism. The principle of making use of all aspects of experience applies not only to pleasure, but also to the emotions of aversion and disgust. The Sanskrit word 'samatā' often appears (T mñam pa fid): in context it is best translated 'sameness', referring to the unity and uniformity of all existence in the ultimate Void-nature, but its practical expression is the alternative translation, 'equanimity'. This consideration indicates one aspect of the 'teaching which is opposed to the world'; another is well expressed by J.Naudou when he says: 'Le scandale et le paradoxe ont été de tout temps dans l'Inde un mode d'expression de la transcendance. La réalité complexe dépasse nos catégories mentales et verbales; mettre les mots en contradiction avec eux-mêmes revient d'une certaine manière à exprimer l'indicible.' ('Bouddhistes Kaśmīriens' p.II7). And not only 'les mots'.... for if paradox in words can produce such an effect, how much more powerful should be the experience of paradox in actions.

The whole Tantra teaches methods of ritual and visualisation, yet it says 'do not perform rituals' for 'there is no meditation and no enlightenment'; it declares that the greatest sinners are the best fitted to attain perfection, and it uses language which one cannot always be certain whether to take literally or figuratively. So it is not surprising to find that there is indeed one sin which prevents success: 'guru-nindana' -- blaming one's teacher, that is to say, not having the faith which alone can make possible the abandonment of self and the leap past paradox to realisation of the unity of the two truths.

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## GLOSSARY

This is a short list of words which are kept in their Sanskrit form in the translation. Only the meanings with which they occur in this Tantra are given.

mantra (āṇagā). The expression of a deity, or of some particular action or quality, in sound. Often refers to the deities themselves, and to the practiser.

maṇḍala (dkyil ḥkhor). Lit. 'circle'; the ordered arrangement in which the deities are placed around a centre. It is defined as 'that which grasps the essence'. The maṇḍala of a particular Buddha may be a small circle containing his symbol, or the assembly of all the deities of his Family. It can also<sup>be</sup> a ritual diagram of other shapes.

mudrā (phyag rgya). Sometimes translated as 'symbol', when it means 'the vajra etc.', the 'symbols of the Tathāgatas. Untranslated, it means a gesture of the hands accompanying mantra, or the yogin's feminine partner.

yoga (sbyor ba, rnal ḥbyor). A term covering the total process of meditation, in which the activities of body, speech and mind are all controlled and purified so that they may become the means of identification with the deity. Unless it indicates some special practice, as in the case of 'subtle yoga', it generally implies the six stages (ṣaḍāṅga), of which the last is samādhi, and refers particularly to that state of union with the object of meditation.

yogin (rnal hbyor pa). Practiser of yoga; Pr distinguishes two types of yogin, according to whether they are engaged in the stage of creation or the stage of realisation.

vajra (rdo rje). .Lit. 'thunderbolt' or 'diamond'; both these translations are too limited, however, to convey the implications of this most important concept. It implies not only the power and irresistibility of the thunderbolt and the purity and indestructibility of the diamond, but also the qualities of the Void (śūnyatā) for which it is a synonym, particularly, according to Pr, the condition of non-duality. It is also a special ritual implement, and may be combined with other implements and emblems such as the dagger or lotus. The vajra is the symbol of Akṣobhya, and as such has a specialised meaning referring to his Family. It may also be applied to all the dieties, to the yogin, and to any aspect of the practice. In symbolic language it means the male organ.

vidyā. (rig pa, rig ma). Lit. 'wisdom' or 'insight': a goddess or her mantra, sometimes in union with a male deity, who is then called vidyāpuruṣa. Pr also interprets vidyā as the worldly siddhis.

vidyādhara (rig ḥdzin). 'Vidyā-holder', a class of deity corresponding to the attainment of the worldly siddhis.

samaya (dam tshig). The special meaning of samaya in the context of the Tantra is well expressed by its Tibetan form, which means sacred word, with the implications of vow, law and command. It is defined as 'the way which cannot be transgressed' and 'the word of Vajradhara, taken to mind not to

be transgressed'. In this sense I have translated it as sacred law. It also means the actual practice of this law, 'meditation upon the stage of creation', and the Samaya-being (samayasattva) is the visualised form of the deity while the meditator is still in the dualistic phase. Finally Samaya, left untranslated, is the personification of the sacred law and the sacred action, the deities themselves. Vajradhara is the supreme Samaya, but the term is applied to all classes of divine beings, and can also refer to the yogin and to the object (sādhya) of his ritual practice. The Sanskrit word carries implications of union and absorption, similar to yoga, which do not apply in Tibetan, but which are frequently noted in Pr. It occurs with a specialised meaning in connection with the Samaya Family of Amoghasiddhi, for instance in the name of his Consort Samaya-Tārā, where it does not bear any more general connotation.

samādhi (tiñ ñe ḥdzin). The final stage of yoga, a state of complete identification with the object of meditation, by means of which Vajradhara creates the deities of the maṇḍala and reveals his various teachings.

sādhaka (sgrub pa po). Practiser of sādhana.

sādhana (sgrub pa). Method of visualisation, culminating in consecration (abhiṣeka) and attainment of siddhi.

siddhi (dños grub). Lit. 'attainment'; of two kinds: ordinary or worldly, which comprises all supernatural powers, and highest, which is enlightenment. The siddhi of a deity means the state of identification with the principle he represents.

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Chart showing the relationship of the  
Five Buddhas to other sets of five.

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Buddha	Akṣobhya	Vairocana
Other names	Vajra Mind	Vajra Body
Goddess	(Vajradhatviśvarī)	Locanā
Family name (kula)	Hatred (dveṣa)	Delusion (moha)
Symbol (mudrā)	vajra	wheel
Colour	dark blue	white
Element	space	water
Sphere of sense (viśaya)	touch	form
Skandha	consciousness (vijñāna)	form (rūpa)
Kleśa	hatred	delusion
Wisdom (jñāna)	Dharma-realm (dharmadhātu)	mirror-like (ādarśa)
Centre (cakra)	heart	head

Ratnasambhava	Amitābha	Amoghasiddhi
Ratnaketu	Amitāyus	
Ratnaśrī	Vajra Speech	
	Vajra Dharma	
Māmaki	Pāṇḍaravāsini	Tārā
Wishing-gem	Passion (rāga)	Samaya Samaya-attracting
jewel	lotus	double-vajra sword
yellow	red	green
earth	fire	air
sound	smell	taste
feelings (vedanā)	perception (saṃjñā)	mental impulses (saṃskāra)
pride (māna)	passion	envy (īrṣyā)
equanimity, same- ness (samatā)	discriminating (pratyaśāṅga)	active (kriyānuṣṭhāna)
navel	throat	genitals

ENGLISH TRANSLATION

# CHAPTER ONE

## Homage to Vajrasattva!

Thus have I heard: once the Blessed One<sup>1</sup> was dwelling in the vagina of the Vajra Consort of the Essence of the Body, Speech and Mind of all the Tathāgatas. With him were Bodhisattva-Mahāsattvas<sup>2</sup> as many as the specks of dust in the Sumeru Mountains of Buddha-lands entirely beyond expression -- the Bodhisattva-Mahāsattvas Vajra Samaya, Vajra Body, Vajra Speech, Vajra Mind, Vajra Samādhi, Vajra Victory, Vajra Earth, Vajra Water, Vajra Fire, Vajra Air, Vajra Space, Vajra Form, Vajra Sound, Vajra Smell, Vajra Taste, Vajra Touch, Vajra Thought and so on, as many as the specks of dust in the Sumeru Mountains of Buddha-lands entirely beyond expression; and Tathāgatas pervading the realm of space -- the Tathāgatas Vajra Akṣobhya, Vajra Vairocana, Vajra Ratnaketu, Vajra Amitābha, Vajra Amoghasiddhi and so on, pervading the whole realm of space, all together, so that the whole realm of space completely filled with Tathāgatas appeared like a sesamum-seed.

Then the Blessed Tathāgata Mahāvairocana entered the samādhi called "The way of great passion of all Tathāgatas" and made that host of all the Tathāgatas enter into his own vajra body, speech and mind. Then all those Tathāgatas, to please the Blessed Lord of the Body, Speech and Mind of all the Tathāgatas, transformed themselves into the appearance of women and came out from the body of Blessed Mahāvairocana.<sup>3</sup> Some appeared there as Buddha-Loṇanā, some as Māmakī, some as Pāṇḍaravāsini, some as Samaya-Tārā; some appeared embodying the essence of Form, some of Sound, some of Smell, some



2 O wonder! the Mind of Enlightenment of all Buddhas  
 goes forth!  
 Homeless, undefinable; the secret of all Tathāgatas!

Then all the Blessed Tathāgatas gathered together again  
 and worshipped Blessed Bodhicittavajra with clouds of the  
 precious Samaya truth spreading wide the worship of all the  
 Tathāgatas, and bowing before him said:

3 Proclaim, O Blessed One, the reality,  
 the collection of Vajra essences,  
 the secret of all Tathāgatas,  
 the union, born of the secret.

Then the Blessed Tathāgata Bodhicittavajra said to all  
 the Tathāgatas: Good, good, O Blessed Tathāgatas! Yet this  
 confuses even the Tathāgatas, so how much more the others,  
 the Bodhisattvas!

Then all the Blessed Tathāgatas, struck with wonder and  
 amazement, entreated the Blessed Master of the Tathāgatas,  
 who removes all their doubts: May the Blessed One reveal that  
 secret of the Body, Speech and Mind of the Tathāgatas which  
 he cannot show even to a gathering of all the Tathāgatas with  
 such qualities, after blessing them with the words which pro-  
 duce the Vajra Samayas of all the Tathāgatas, so that they  
 may experience the bliss and delight and attain the wisdoms  
 and divine perceptions<sup>6</sup> of all the Tathāgatas.

Then the Blessed Tathāgata, Vajra Body, Speech and Mind  
 of all Tathāgatas, entered the samādhi called "Vajra lamp of  
 wisdom" and brought forth from his vajra body, speech and  
 mind this mantra, the supreme innermost essence of the Family  
 of Hatred: VAJRADHṚK. As soon as it was said, the Blessed

One himself, Personification of the Vidyā of the Body, Speech and Mind of all Tathāgatas, in the supreme state of union with the Great Symbol (mahāmudrā) of Akṣobhya, with a black, white and red form, sat in the place of the Vajra Body, Speech and Mind of all Tathāgatas.

Then the Blessed One entered the samādhi called "Vajra birth of the Samaya of all the Tathāgatas" and brought forth from his vajra body, speech and mind this mantra, the supreme innermost essence of the Family of Delusion: JINAJIK. As soon as it was said, the Blessed One himself, Personification of the Vidyā of the Body, Speech and Mind of all Tathāgatas, in the supreme state of union with the Great Symbol of Vairocana, with a white, black and red form, sat down to the east of the Vajra Body, Speech and Mind of all Tathāgatas.

Then the Blessed One entered the samādhi called "Vajra splendour of the jewel-birth of all the Tathāgatas" and brought forth from his vajra body, speech and mind this mantra, the supreme innermost essence of the Family of the Wishing-gem: RATNADHRK. As soon as it was said, the Blessed One himself, Personification of the Vidyā of the Body, Speech and Mind of all Tathāgatas, in the supreme celestial state of union with the Great Symbol of Ratnaketu, with a yellow, black and white form,<sup>7</sup> sat down to the south of the Vajra Body, Speech and Mind of all Tathāgatas.

Then the Blessed One entered the samādhi called "Vajra birth of the great passion of all the Tathāgatas" and brought forth from his vajra body, speech and mind this mantra, the supreme innermost essence of the Family of Passion: ĀROLIK. As soon as it was said, the Blessed One himself, Personification of the Vidyā of the Body, Speech and Mind of all Tathāgatas, in the supreme state of union with the Great Symbol of

Lokesvara,<sup>8</sup> Lord of the Great Vidya, with a red, black and white form, sat down to the west of the Vajra Body, Speech and Mind of all Tathagatas.

Then the Blessed One entered the samadhi called "Vajra birth of the unfailing Samaya" and brought forth from his vajra body, speech and mind this mantra, the supreme innermost essence of the Samaya-capturing Family: PRAJÑADHAK. As soon as it was said, the Blessed One himself, Personification of the Vidya of the Body, Speech and Mind of all Tathagatas, in the supreme state of union with the Great Symbol of Amogasiddhi, with a green, black and white form, sat down to the north of the Vajra Body, Speech and Mind of all Tathagatas.

4 Hatred, Delusion and Passion, Wishing-gem and Samaya, these are the Five Families, accomplishing desire and liberation.<sup>9</sup>

<sup>10</sup>  
Then the Blessed One entered the samadhi called "The Samaya who is loved by the Vajra-holder of all the Tathagatas" and brought forth from his vajra body, speech and mind this great Consort of the Vajra-holder: DVEṢARATI. As soon as it was said, the Blessed One himself, Personification of the Vidya of the Body, Speech and Mind of all Tathagatas, took the form of a woman and sat in the eastern corner.

Then the Blessed One entered the samadhi called "The Vajra who is loved by the Tathagata" and brought forth from his vajra body, speech and mind this great Consort of the Tathagata: MOHARATI. As soon as it was said, the Blessed One himself, Personification of the Vidya of the Body, Speech and Mind of all Tathagatas, took the form of a woman and sat in the southern corner.

Then the Blessed One entered the samādhi called "The Vajra who is loved by the Passionate One of all the Tathāgatas" and brought forth from his vajra body, speech and mind this great Consort of the Passionate One of the Tathāgatas: RĀGARATI. As soon as it was said, the Blessed One himself, Personification of the Vidya of the Body, Speech and Mind of all Tathāgatas, took the form of a woman and sat in the western corner.

Then the Blessed One entered the samādhi called "The Vajra who deceives the Body, Speech and Mind of all the Tathāgatas" and brought forth from his vajra body, speech and mind this great Consort of the Wise One of all the Tathāgatas: VAJRARATI. As soon as it was said, the Blessed One himself, Personification of the Vidya of the Body, Speech and Mind of all Tathāgatas, took the form of a woman and sat in the northern corner. These are the Consorts of the Tathāgatas.

<sup>11</sup> Then the Blessed One entered the samādhi called "Vajra Vairocana" and brought forth from his vajra body, speech and mind this great Wrathful One who blesses the maṇḍala of all the Tathāgatas: YAMĀNTAKṚT. As soon as it was said, the Blessed One himself, Personification of the Vidya of the Body, Speech and Mind of all Tathāgatas, sat at the eastern gate in a form which terrifies the Tathāgatas.

Then the Blessed One entered the samādhi called "Vajra of clear and complete enlightenment" and brought forth from his vajra body, speech and mind this great Wrathful One who blesses the maṇḍala of all the Tathāgatas: PRAJÑĀNTAKṚT. As soon as it was said, the Blessed One himself, Personification of the Vidya of the Body, Speech and Mind of all Tathāgatas, sat at the southern gate in a form which terrifies the Vajra Samayas.

Then the Blessed One entered the samādhi called "Mine of the Dharma jewels of all the Tathāgatas" and brought forth from his vajra body, speech and mind this great Wrathful One who blesses the maṇḍala of the Passionate One of all the Tathāgatas: PADMĀNTAKṚT. As soon as it was said, the Blessed One himself, Personification of the Vidyā of the Body, Speech and Mind of all Tathāgatas, sat at the western gate in the form of the Speech of all the Tathāgatas.

Then the Blessed One entered the samādhi called "Vajra Body, Speech and Mind of all Tathāgatas" and brought forth from his vajra body, speech and mind this great Wrathful One who blesses the maṇḍala of the Body, Speech and Mind of all Tathāgatas: VIGHNĀNTAKṚT. As soon as it was said, the Blessed One himself, Personification of the Vidyā of the Body, Speech and Mind of all Tathāgatas, sat at the northern gate in the form of the Body, Speech and Mind of all the Tathāgatas.

These are the samaya-beings of the maṇḍala, delighting the Body, Speech and Mind of all the Tathāgatas.

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## CHAPTER TWO

Then all the Blessed Tathāgatas worshipped the Blessed Lord of the Body, Speech and Mind of all Tathāgatas, and bowing down before him said:

I Proclaim, O Blessed One, the essence,  
supreme Body, Speech and Mind,  
the secret of all Tathāgatas,  
the matchless Mind of Enlightenment.

Then the Blessed Lord of the Body, Speech and Mind of all Tathāgatas, understanding the Tathāgatas' request and knowing the Bodhisattvas' speculation, said to those Bodhisattvas: Create mind in the form of body, body in the form of mind, and mind as the utterance of speech. Then all those great Bodhisattvas unified the body, speech and mind of all the Tathāgatas in the form of space, and sang this song of praise:

2     0 wonder! As no arising this arising is proclaimed,  
of Samantabhadra, of Vajra Body, Speech and Mind!

Then the Blessed Tathāgata, the Vajra Body, Speech and Mind of all Tathāgatas, entered the samādhi called "Vajra way of the clear and complete enlightenment of all Tathāgatas", and explained the enlightened state of mind like this:

3 Since there is no phenomenal substance there can be no  
meditation, meditation indeed is not meditation,  
thus substance being insubstantial.

meditation is inconceivable.

So said the Blessed Tathāgata, the Vajra Body, Speech and Mind of all Tathāgatas.

Then the Blessed Tathāgata Vairocana entered the samādhi called "Vajra clear insight of all Tathāgatas", and explained the enlightened state of mind like this:

- 4 Devoid of all substance, free from the skandhas, the senses and their spheres, subject and object, my Mind, being one with the non-selfhood of dharmas, is forever unarisen and has the nature of the Void.

So said the Blessed Tathāgata Vajra Vairocana.

Then the Blessed Tathāgata Vajra Akṣobhya entered the samādhi called "Imperishable Vajra of all Tathāgatas", and explained the enlightened state of mind like this:---

- 5 Unarisen are these substances, there are no dharmas and no Dharma-nature, without self, like space,

this is the sure way of enlightenment.

So said the Blessed Tathāgata Vajra Akṣobhya.

Then the Blessed Tathāgata Vajra Ratnaketu entered the samādhi called "Vajra selflessness of all the Tathāgatas", and explained the enlightened state of mind like this:

- 6 Insubstantial are all dharmas, devoid of intrinsic qualities, born from the non-selfhood of dharmas,

this is the sure way of enlightenment.

So said the Blessed Tathāgata Vajra Ratnaketu.

Then the Blessed Tathāgata Vajra Amitāyus entered the samādhi called "Vajra lamp of the light of wisdom", and explained the enlightened state of mind like this:

- 7 Since the dharmas are unarisen there is no substance and no meditation, through union with the state of space<sup>2</sup> --

thus it is called "substance".

So said the Blessed Tathāgata Vajra Amitāyus.

Then the Blessed Tathāgata Vajra Amoghasiddhi entered the samādhi called "Vajra overpowering of all Tathāgatas",

and explained the enlightened state of mind like this:

8. By nature luminous are the dharmaś,  
from the beginning pure, like space,  
there is neither enlightenment nor insight,  
this is the sure way of enlightenment.

So said the Blessed Tathāgata Vajra Amoghasiddhi.

Then the great Bodhisattvas, Maitreya and so on, hearing  
the syllables which are the essence of the dharmaś of the  
secret body, speech and mind<sup>3</sup> of all the Tathāgatas, were  
struck with wonder and amazement, and sang this song of praise:

9 Wonderful is the Buddha, wonderful is the Dharma,  
wonderful is the teaching of the Dharma!  
pure in essence, purified,<sup>4</sup>

Mind of Enlightenment, hail to thee!

10 Born of the dharmaś without self,  
fulfilling Buddha-enlightenment,  
free from thought and object of thought,  
Mind of Enlightenment, hail to thee!

11 Samantabhadra, good of all,  
arousing the Mind of Enlightenment,  
enlightened action, supreme Vajra,

Mind of Enlightenment, hail to thee!

12 Pure Mind of the Tathāgatas,  
Possessor of Vajra Body, Speech and Mind,  
Guide to Buddha-enlightenment,  
Mind of Enlightenment, hail to thee!

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CHAPTER THREE

Then the Blessed Tathāgata, Vajra Body, Speech and Mind of all Tathāgatas, entered the samādhi called "Vajra array of the clouds of emanations of all the Tathāgatas", and proclaimed this chapter on the samādhi called "Vajra array":

OM SUNYATĀJNĀNAVAJRASVABHĀVĀTMAKO'HAM<sup>I</sup>

I-II At the centre of space<sup>2</sup> visualise the maṇḍala of Buddhas, a great mass of clouds of light-rays, the colour of the light of the Buddhas, perfectly round, pervaded by the five rays, filled with the five sense-desires, adorned with the five offerings. After visualising this,<sup>3</sup> merge it all together, and by non-dual unification with the whole visualise an image at the centre; visualise the Great Symbol of Vairocana with the nature of Body, Speech and Mind, then visualise the Great Symbol of Vajra Body, Speech and Mind as the Supreme Symbol of Akṣobhya, and as the Great Symbol of Ratnaketu, the Light of Amitāyus, and the Great Symbol of Amoghasiddhi,<sup>in the maṇḍala of Buddhas.</sup> Visualise the Possessor of Vajra Body, Speech and Mind,<sup>4</sup> sapphire-coloured, fiercely blazing, distorted and terrifying, a vajra in his hand; the colour of the moon and crystal, with piled-up hair and a crown, brightly blazing, holding a wheel in his hand; adorned with many adornments; golden as the Rose-apple River, enveloped by clouds of Buddhas, in his hand imagine a great nine-pointed vajra; emerald-hued, adorned with vajra-flames, imagine a jewel in his hand and clouds of light all around; visualise the ruby-coloured Vajra Passion, Lord of burning desire, brightly blazing, a lotus in his hand; visualise the form of Amoghavajra, shining with the five rays, gentle, holding a sword in his hand, in the maṇḍala of the Buddhas.

Then the Blessed Tathāgata, Vajra Body, Speech and Mind of all Tathāgatas, entered the samādhi called "Vajra nature of the Dharma-realm (dharmadhātu)", and pronounced this mantra, the blessing of Body, Speech and Mind:

OM DHARMADHĀTUSVABHĀVĀTMOKO'HAM<sup>5</sup>

I2-I7<sup>6</sup> By means of yoga continually visualise with attentiveness a precious jewel of the five colours, the size of a mustard-seed, at the tip of the nose; when it is steady make the jewel expand, but if it is unsteady do not make it expand. Master of emanation, make it spread forth with clouds of splendour, the colour of the light of the Buddhas, with great clouds of Bodhisattvas bearing their emblems of wheel, vajra, jewel, lotus and sword. At the centre of space draw a moon maṇḍala, and in the middle of the bright maṇḍala visualise the maṇḍala of the wheel; with lotus meditation visualise the maṇḍala of the lotus; intent on the jewel, visualise the maṇḍala of the jewel; and draw in space him who is born of the yoga<sup>7</sup> maṇḍala: these are the supreme Buddhas, maṇḍalas born of the Vajra through meditation on Body, Speech and Mind, achieving omniscience.

# CHAPTER FOUR

Then all the Blessed Tathāgatas gathered together again and entreated the Blessed Lord of the Body, Speech and Mind of all Tathāgatas with this royal song of praise:

- I    Reveal the holy maṇḍala, peaceful, of all Tathāgatas,  
      the dwelling of all Tathāgatas, the selflessness of all  
      dharmaś.
- 2    Reveal the holy maṇḍala, complete with every quality,  
      free from every fault, Samantabhadra's perfect Body.
- 3    Reveal the holy maṇḍala, born of the dharmaś at peace,  
      purifying practice of wisdom, Samantabhadra's perfect  
      Speech.
- 4    Reveal the maṇḍala, O Charioteer, the transcendent mind  
      of all beings,  
      by nature pure and faultless, Samantabhadra's perfect  
      Mind.

5-6    Then Vajradhara the Teacher, the three worlds, the three realms, Supreme Vajra of the three worlds, Teacher of the three worlds, spoke of the delightful maṇḍala, the dwelling of all Tathāgatas, the maṇḍala of the Mind of all Tathāgatas in the form of a maṇḍala:

7-10   Now I shall proclaim the supreme Mind maṇḍala which is like the Vajra of Mind, the maṇḍala of Body, Speech and Mind. Meditating on body, speech and mind, the wise man should lay it out with a fair new thread, well twisted and of the right length; twelve cubits he should fashion the holy maṇḍala of Mind, four-sided, four-cornered, with four gates; within it he should draw a circle, perfectly round, then place the symbols in it with the prescribed ritual action.<sup>I</sup>

II-17 In the centre he should draw a five-pointed vajra, sapphire-coloured, brightly burning, fearful to fear itself; in the east a great wheel, adorned with vajra-flames; in the south a precious jewel, enveloped in rays of light; in the west a great ruby-coloured lotus; and in the north a great sword, dense with fiery rays. In the eastern corner he should draw an eye the colour of a cloud's centre; in the south a vajra of the Family of Māmakī; in the west he should draw an open lotus with its stem; and in the north a beautiful night-lotus, like a dark-blue cloud. In the eastern gate he should draw a hammer shining with flames; in the south he should draw a staff, bright with flames like vajras and so on; in the west he should draw a lotus, radiating flames sharp as swords; and in the north he should draw the vajra of Vajra-Kuṇḍali.<sup>2</sup>

18-21 Having clearly understood this holy maṇḍala of Mind, he should offer worship intently with body, speech and mind. Taking a sixteen-year-old girl of radiant beauty, he should decorate the maṇḍala with perfumes and flowers, and in the centre love her; when the wise one has consecrated her as Māmakī girdled with virtues, he should emit the peaceful Buddha-dwelling adorned with the realm of space; he should offer to the deities excrement and urine, semen and blood, for in this way the Buddhas and Bodhisattvas of great renown are pleased.<sup>3</sup>

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## CHAPTER FIVE

I      Then Vajradhara the King, the Body, Speech and Mind of all Tathāgatas, All-Highest, Lord of the World, spoke about the nature of the practice and the true meaning of the Dharma, the best of all practices:

2-8    The Families of Passion, Hatred and Delusion, in the state of freedom from dualistic thought, attain ultimate siddhi, the matchless supreme Way. Those who are of low birth or who do despised work, and those whose minds are bent on killing, succeed in this supreme Way, the matchless Mahāyāna; even great evil-doers, beings who have committed irrevocable sins, succeed in this Way of the Buddhas, this great ocean of Mahāyāna; those who blame their Teacher never succeed in sādhana, but those who destroy life and delight in lying, those who covet the wealth of others and are attached to sensual desires, those who eat excrement and urine, all these are worthy of the practice. The sādḥaka who desires his mother, sister and daughter, attains entire siddhi, the Dharma-nature of the supreme Mahāyāna; enjoying the Mother of the Lord Buddha, he is not defiled, but that wise one, free from dualistic thought, attains the Buddha-nature.<sup>I</sup>

At this the great Bodhisattvas, Sarvanivaraṇaviskambhin and so forth, were filled with wonder and amazement: Why does the Blessed Master of all Tathāgatas speak such words which should not be spoken in the midst of the assembly of all the Tathāgatas?

Then all the Tathāgatas, hearing the words of the great Bodhisattvas led by Sarvanivaraṇaviskambhin, said to those Bodhisattvas: Do not say this, O Family Sons! --

- 9 This is the pure Dharma-nature of the Buddhas who embody  
the essence of wisdom,  
born from the Dharma-essence, this is the state of the  
practice of enlightenment.

At this the Bodhisattvas, as many as the specks of dust  
in the Sumeru Mountains of Buddha-lands entirely beyond ex-  
pression, were terrified and fainted with fear. Then all the  
Blessed Tathāgatas, seeing the Bodhisattvas in a swoon, said  
to the Lord of the Body, Speech and Mind of all Tathāgatas:  
O Blessed One, arouse these great Bodhisattvas! Then the Bles-  
sed Tathāgata Vajra Body, Speech and Mind of all Tathāgatas  
entered the samādhi called "Vajra of undivided sameness with  
space", and as soon as he had entered it the great Bodhisattvas  
were touched by the radiance of the Vajra Body, Speech and  
Mind of all Tathāgatas, and returned at once to their places.  
Then all those Tathāgatas, filled with wonder and awe and  
overwhelmed with joy, sang this Dharma song:

- IO Wonderful is the Dharma, wonderful is the Dharma,  
wonderful the birth of the Dharma's meaning!  
Pure meaning of Dharma, selflessness,  
homage to the Vajra King!
- II Pure Body, Speech and Mind, abode of sameness with space,  
immutable, unmanifest, homage to the Vajra Body!
- I2 Supreme Mind of Tathāgatas, arising in the three times'  
path,  
realm of vast space, homage to the path of space!
- I3 Born from the Body of space, dwelling in the Path of  
space,  
Mind of space, supreme Dharma, foundation of the  
practice, homage to thee!

CHAPTER SIX

Then the Vajra Tathāgata Akṣobhya entered the samādhi called "Vajra secret of the Body, Speech and Mind of all Tathāgatas", and pronounced this mantra, the blessing of Mind:

OM SARVATATHĀGATACITTAVAJRASVABHĀVĀTMAKO'HAM<sup>1</sup>

Then the Blessed Vajra Tathāgata Vairocana entered the samādhi called "Vajra immaculate state", and pronounced this mantra, the blessing of Body:

OM SARVATATHĀGATAKĀYAVAJRASVABHĀVĀTMAKO'HAM<sup>2</sup>

Then the Blessed Vajra Tathāgata Amitāyus entered the samādhi called "Vajra undivided sameness", and pronounced this mantra, the blessing of Speech:

OM SARVATATHĀGATAVĀGVAJRASVABHĀVĀTMAKO'HAM<sup>3</sup>

I Create the dwelling, the Three Vajras, the meditation on the dwelling, the secret of the Tathāgatas, marked with the signs of these supreme mantras.

Then the Blessed Tathāgata Ratnaketu entered the samādhi called "Vajra lamp of wisdom", and pronounced this mantra:

OM SARVATATHĀGATĀNURĀGAṆAVAJRASVABHĀVĀTMAKO'HAM<sup>5</sup>

Then the Blessed Tathāgata Vajra Amoghasiddhi entered the samādhi called "Unfailing Vajra", and pronounced this mantra:

OM SARVATATHĀGATAPŪJĀVAJRASVABHĀVĀTMAKO'HAM<sup>6</sup>

- 2 Always worship the Buddhas with the five sense-desires,  
with these five offerings the Buddha-nature is soon  
attained.

So said the Blessed One, Vajradhara, Lord of the Body, Speech and Mind of all Tathāgatas.

Then Blessed Vajradhara, Lord of the Body, Speech and Mind of all Tathāgatas, proclaimed this mantra-secret of all the Tathāgatas:<sup>8</sup>

3-6 Aroused by body, speech and mind directed towards the mantras,<sup>9</sup> attain ultimate siddhi, the delight and contentment of the heart; meditate on mind, speech and body as selfless, and accomplish the unity of three, the state of sameness with space; no substance can be perceived in reflecting on body, speech and mind, there is no meditation and no enlightenment through the method of the embodiment of mantras. Having understood this quality of body, speech and mind, in unison, meditate on union with enlightenment, mantra-conceived samādhi.

7 Then glorious Vajradhara, worshipped by all the Tathāgatas, omniscient, foremost among all Buddhas, spoke of the supreme meditation:

8-17 Visualise a moon maṇḍala at the centre of space, and visualising the forms of the Buddhas begin the subtle yoga.<sup>10</sup>  
Imagine a mustard-seed at the tip of the nose, and in the mustard-seed the universe of moving and unmoving beings, the dwelling of wisdom, delightful, secret, created by wisdom. At the centre of space imagine the sun maṇḍala,<sup>II</sup> and place the word HŪM above it, the dwelling of the Buddha's form. At the centre of space imagine the moon maṇḍala, and visualise the vajra and lotus in the practice of Locanā. At the centre of space imagine the jewel maṇḍala, and upon it attentively visu-

12

alise the primary yoga. At the centre of space imagine the maṇḍala of light, and emit the peaceful Buddha-dwelling. Visualise each with their particular retinue. At the tip of the nose attentively visualise a five-pointed vajra, the colour of a blue lotus petal, the size of a barley-corn. Striving for enlightenment, imagine at the tip of the nose an auspicious eight-petalled lotus, with its stamens, the size of a chick-pea. Visualise there the wheel and the other special symbols, and attain the delightful state of enlightenment where the qualities of all siddhis dwell. Emit there in unison the Buddhas who abide in enlightenment, and send out the Dharma-dwelling whose nature is Body, Speech and Mind.

18 Then glorious Vajradhara, Teacher of all truth, spoke of the supreme secret, the best and purest of all practices:

19-25 The wise one should meditate with form, sound and taste for six months, fully offering the supreme worship of the secret essence; he who desires the fruit of siddhi should make excrement and urine his food, and he will attain the highest truth, faultless Buddha-enlightenment; he should eat meat imagining it as human flesh, and he will attain all the siddhis of secret body, speech and mind; he should eat the flesh of elephants, horses, dogs and cows as his food, but he should eat no other food, and he will be dear to the Buddhas and the wise Bodhisattvas; by this practice he will quickly attain the Buddha-nature, in this world he will become a lord of the realm of desire and perform work of high rank, he will become splendid, powerful, exalted, radiant, delightful to

15

behold; without rituals of arousing, by look alone he subdues this whole world. This is ultimate enlightenment, the secret of all the Buddhas, this is the true secret of mantra, transcending body, speech and mind.

CHAPTER SEVEN

Then the Blessed One, Lord of the Body, Speech and Mind of all Tathāgatas, proclaimed this chapter on perfect enlightenment through the excellent mantra-practice, the essence of the Great Samaya:

I-2 Giving yourself up to the enjoyment of all desires at pleasure, by this practice you will soon attain the Buddha-nature; giving yourself up to the enjoyment of all desires at pleasure, united with your own deity worship the self and others. Success is not gained by following ascetic vows and extreme practices; but by the enjoyment of all desires it is soon attained. Do not speak to beg food or be attached to begging, but instead recite mantra complete in every part and enjoy all your desires. Having attained well-being in body, speech and mind, you will reach enlightenment, otherwise you will certainly suffer in hell after an untimely death. Buddhas and Bodhisattvas, following the excellent mantra-practice, have attained the highest unchanging Dharma through the enjoyment of all desires. The passionate one who seeks wisdom should always enjoy the five sense-desires, pleasing the Bodhisattvas and delighting the Suns of Enlightenment.

2  
3-14 Knowing form as threefold, ~~offer it to the deities~~ worship, composed of worship: that itself is the Blessed One, the All, the Buddha, Vairocana, the Source; knowing sound as threefold, offer it to the deities: that itself is the Blessed One, the All, the Buddha, Ratnākara, the Lord; knowing smell as threefold, offer it to the Buddhas: that itself is the Blessed One, the All, Bearer of the Dharma of Passion, the Lord; knowing taste as threefold, offer it to the deities:

that itself is the Blessed One, the All, the Buddha, Amogha who holds the vajra; knowing touch as threefold, offer it to your own Family: that itself is the Blessed One, the Vajra-Possessor appearing in the nature of Akṣobhya. Always direct the mind towards form and the other sense-objects, for they are the secret essences of all the Buddhas gathered together. With form, sound and so on the mantra-practiser should always visualise the deities,<sup>3</sup> or he should visualise there with the meditations of the different Families.

15-20 Absorption in the recollection of the Buddha, meditation on recollection of the Dharma, meditation on recollection of the Vajra, -- these are meditation on body, speech and mind; absorption in recollection on the Family, meditation on recollection of the Wrathful One, absorption in recollection of the Samaya,<sup>4</sup> -- meditating thus one attains enlightenment. Taking a beautiful sixteen-year-old girl, in solitude begin worship with the three foundations of blessing;<sup>5</sup> meditate on Locanā and so forth, the supreme Consort of the Tathagatas, then by the union of the two organs attain Buddha-siddhi; visualise the syllables HŪM, OM, ĀḤ and PHAT, and imagine the vajra and lotus filled with the five rays of light; imagine her shining like moonlight, enchanting the heart; longing for enlightenment, meditate on the recollections of the Buddha and so on.

20 What is meditation on recollection of the Buddha?

21 Putting the līṅga in the bhaga the wise one should visualise the Buddha's form, and send out clouds of Buddhas from his pores.<sup>6</sup>

What is meditation on recollection of the Dharma?

22 Putting the līṅga in the bhaga the wise one should visualise Vajradharma, and send out clouds of Dharmas from his pores.

What is meditation on recollection of the Vajra?

23 Putting the līṅga in the bhaga the wise one should visualise Vajrasattva, and send out clouds of Vajras from his pores.

What is meditation on recollection of the Family?

24 Putting the līṅga in the bhaga the wise one should visualise the Buddha's form, and send out clouds of his Family from his pores.

What is meditation on recollection of the Wrathful One?

25 Putting the līṅga in the bhaga the wise one should visualise the Wrathful Lord, and send out clouds of Wrathful Ones from his pores.

What is meditation on recollection of the Samaya?

26 Uniting the two organs, with his vajra joined to the lotus, he should worship the Buddhas and Vajrasattvas with drops of his seed.

What is meditation on recollection of the Maṇḍala?

27 Uniting the two organs, the skillful yogin should always emit his seed, the maṇḍala in the form of a maṇḍala.

What is meditation on recollection of Body?

28 That Body of all the Buddhas, filled with the five skandhas, -- may mine too become such through the nature of the Buddha-Body!

What is meditation on recollection of Speech?

29 That Speech of Vajradharma, sure and perfect, -- may my speech too become such, like the Dharma-Holder!

What is meditation on recollection of Mind?

30 That Mind of Sāmantabhadra, the wise Lord of the Secret, -- may my mind too become such, like <sup>the</sup> Vajra-Holder!

What is meditation on recollection of Beings?

31 That Mind of all sentient being, in the form of body, speech and mind, -- may my mind too become such, identical with space!

What is meditation on recollection of the Body, Speech and Mind of the Embodiment of all Mantras?

32 That Body of the Vajra Mantra, visualisation of body with speech, -- may mine too always be such, like the Mantra-Holder!

What is meditation on recollection of the Samaya?

33 He who desires the result should drink semen produced from the sacred union<sup>8</sup> and slay the host of Tathāgatas, and he will attain ultimate siddhi.

What is meditation on recollection of the Samaya of Transcendent Wisdom?

34 All things are naturally luminous, unarisen and free from sorrow, there is neither enlightenment nor insight, neither basis nor birth.

What is meditation on recollection of Non-arising?

35 All is naturally luminous, signless and unchanging, neither duality nor non-duality, peaceful and pure like space.

What is meditation on recollection of the Worship of the Families of Hatred and so on?

36 Taking a twelve-year-old girl whose mind is composed, distinguishing the practice of his Family, he should worship with his seed.

37-38 By this means the Body of the Tathāgata, the Mind of the Vajra-Holder and the Speech of the Dharma-Holder are attained in this very life; by the chanting of mantras and meditation on the indestructible Three Vajras, siddhi of Body, Speech and Mind and all the other lesser siddhis are accomplished.

## CHAPTER EIGHT

Then the Blessed Tathāgata Rantaketu<sup>I</sup> entreated Blessed Mahāvajradhara, Lord of the Body, Speech and Mind of all Tathāgatas, Supreme Ruler, with this royal song of praise:

I      Vajrasattva, Mahāyāna, purifying practice of space,  
-      highest practice of Samantabhadra,

reveal the worship, O Supreme Jina!

2 Teacher of the Vajra Way, Passion, Hatred and Delusion,  
supreme in likeness to space,

reveal the worship, O Source of Jinas!

3 Guide on the path of liberation, abiding in the three-fold Way, pure with the blessedness of the Buddhas,

reveal the worship, O Supreme Man!

4 Mind of Enlightenment, open-eyed, turning the Wheel  
of Dharma, pure in Body, Speech and Mind,

homage to thee, O Vajrayāna!

5-6 Then Vajradhara the King, infinite unchanging space, universal consecration, aim of all, Ruler of all, Holder of Vajra and Jewel<sup>2</sup>, spoke of the supreme worship of the Tathāgatas, based on the indestructible Three Vajras, blessedness of Body, Speech and Mind, the birthplace of the Jinas:

7-9 Taking a twenty-five-year-old girl, wide-eyed, adorned with youth and beauty, also visualise the animals.<sup>3</sup> In a clean and deserted place, a peaceful shrine, the Son of the Jinas<sup>4</sup> should always prepare the ointment of excrement, urine, water and so on for the worship of the Jinas; knowing the ritual, he should place the Five Families, the Sons of the Jinas, on the forehead,<sup>5</sup> the throat, the heart, the navel and the genitals.

IO-I2 The wise one<sup>6</sup>, possessor of vajra peace, should visualise the Ocean of Wisdom at the centre of Space, and imagine

himself at the centre of the moon; he should visualise a shrine made of the four jewels, garlanded with rays of light, as the dwelling of the Oceans of Wisdom of the three times; he should send out clouds of worship from his pores, and, if he wishes, gather them together into his heart.

13-14 Understanding the five kinds<sup>7</sup> of day-lotus (padma) <sup>and the three kinds of jasmine</sup> and night-lotus (utpala), the skillful one should offer them to the gods; imagining the karpikāra flower, the mallikā and yūthikā jasmines, and the oleander, he should offer worship.

15-23 Visualising a wheel maṇḍala which extends for hundreds of miles, the skillful one should place the Families in it; in the same way the wise one should visualise the maṇḍala of the padma, the vajra, the sword and the utpala, extending for millions of miles, four-sided, very beautiful; the wise one should visualise a shrine made of the four jewels, clear and faultless in its nature, as the dwelling of the Families, for their worship. He should begin the ocean of worship with the five sense-desires, longing for enlightenment he should continually offer jewels, cloth and so on, and always please the deities by this great worship with the five offerings. To achieve ultimate siddhi he should offer to all the Buddhas a girl like a mine of jewels, adorned with many jewels; filling the maṇḍala with the seven jewels, he who is skillful and wise, desiring the siddhi of generosity, should offer them each day. United with the Symbol (mudrā) of the Lord at the centre of the Buddha-maṇḍala, he should offer the union of touch to the Buddhas whose mind is desire. At the centre of space he should visualise the maṇḍala array, his own body composed of the Tath-āgataa, and worship the Teacher with excrement and urine. Taking a girl of good fortune, fair-faced and very beautiful, meditating on the foundation of blessing<sup>8</sup> he should offer the worship of essence, and taking

semen he should eat, open-eyed, with composed mind; this is the worship of the Body, Speech and Mind of all Mantras, it is called the accomplisher of mantra-siddhi, the secret of those who possess vajra wisdom.

CHAPTER NINE

I-2 Then Vajradhara the King, infinite unchanging space, universal consecration, highest practice, supreme Ruler, aim of all, spoke of the maṇḍala of the indestructible Three Vajras, the Body of Bliss (saṃbhoga) of Body, Speech and Mind, the supreme delightful secret of those who possess Buddha-wisdom:

3-6 At the centre of space visualise the maṇḍala of Buddhas<sup>I</sup>, and transform it into Vajra Akṣobhya; imagine in his hand a vajra, blazing with fiery sparks and filled with the five rays of light. Visualising the Buddhas of the three times, crush them with the vajra, and contemplate the Body of Bliss of Body, Speech and Mind destroyed and crushed by the vajra, this supreme meditation which achieves the siddhi of Mind. With this secret vajra destroy all beings, and they will be born as Sons of the Jina in the Buddha-land of Akṣobhya. This should be known as the true sacred law of the Family of Hatred in the ocean of all the Families.

7 Then Vajradhara the King, who brings about liberation through ignorance, by nature pure and undefiled, Teacher of the practice of enlightenment, spoke of the true sacred law which leads to Buddha-enlightenment:

8-10 At the centre of space visualise the Wheel maṇḍala, and transform it into Vairocana, then visualise all the vajra forms of the Buddhas by means of the five jewels; imagine that you steal all these treasures and draw them into the threefold vajra,<sup>2</sup> and they will become like the Wishing-gem, filled with an ocean of treasure, they will become great Sages, Sons of all the Buddhas. This should be known as the true sacred law of the Family of Delusion in the ocean of all

## Families.

II Then Vajradhara the King, who brings about liberation through desire, hidden, pure, beyond thought, spoke of the maṇḍala:

I2-I4 At the centre of space visualise the lotus maṇḍala, and transform it into Amitāyus; fill it all with Buddhas, and by the practice of the four yogas<sup>3</sup> visualise them all there in union with the forms of women, this is the supreme vajra way; uniting the two organs enjoy them all; this is meditation on the indestructible Three Bodies of all the Buddhas. The mantra-practiser should meditate on this true sacred law of the Family of Passion.

I5 Then Vajradhara the King, who accomplishes the aim of vajra mantras, who is selflessness, born of wisdom, spoke these words:

I6-I8 At the centre of space visualise the maṇḍala of Buddhas, and transform it into Vajra Amogha; visualise the forms of all the Buddhas as the vajra dwelling of false speech, and deceive all the Jinas and all the dwellings of the Jinas;<sup>4</sup> this is the pure sky-like Speech of all the Buddhas, it is called the accomplisher of mantra-siddhi, the secret of those whose mind is wisdom. This is the true sacred law of the Samaya-attraction Family, and should be performed according to one's aim.

I9 Then Vajradhara the King, the indestructible Three Vajras, Source of the Jinas, Teacher of vajra siddhi, spoke these words:

20 At the centre of space visualise the maṇḍala of the Samayas, and transforming it into Ratnaketu fill it with the forms of all the Buddhas; indulging in words of abuse and so on, you will attain wisdom.

So said the Blessed One, the Array of all Tathāgatas.

Then all the great Bodhisattvas, headed by Vajraketu, the Samaya of all Tathāgatas, were filled with wonder and amazement, and said these vajra words: Why has the Blessed Master of all the Tathāgatas spoken such extraordinary vajra speech, exceeding the three realms and all the worlds, in the assembly of all the Tathāgatas and Bodhisattvas?

Then the Blessed Tathāgatas said to those great Bodhisattvas, as many as the specks of dust in the Sumeru Mountains of Buddha-lands entirely beyond expression, led by Vajraketu the Samaya of all Tathāgatas: O Family Sons, do not call it low and despicable, for this practice of mantra is the highest practice, it is the practice of Bodhisattvas. Just as space is all-pervading, all the dharma pervade space, dwelling not in the realm of desire nor in the realm of form nor in the formless realm nor in the four great elements; so, Family Sons, all the dharma should be understood. Understanding in that way, the Tathāgatas explain Dharma, knowing the mind of beings. O Family Sons, these sacred laws of the Tathāgatas should be understood in the same way as space. Family Sons, just as smoke appears and causes fire from two pieces of wood rubbed together and from the work of a man's hands, but the fire does not dwell in the wood that rubs, nor in the wood that is rubbed, nor in the work of the man's hands, so, Family Sons, the vajra laws of all the Tathāgatas should be understood, just as a coming and going.

Then all the Bodhisattvas were filled with wonder and amazement, and with their eyes wide open in awe spoke these words:

2I      Among the dharma most wonderful, like space,  
pure, beyond thought, the relative truth is proclaimed!

CHAPTER TEN

Then all the Blessed Tathāgatas, gathered together again, made salutation to the Blessed One, the Tathāgata, Secret Body, Speech and Mind, Clear and Complete Enlightenment in the Truth of the Great Vajra Samaya, and said:

I Explain, O Blessed One, the real, the collection of mantra-essences, called Secret Body, Speech and Mind, the highest way of supreme siddhi.

2-3 Then Vajradhara the King, Lord of the Ocean of all Defilements, wide-eyed and fiercely burning, spoke these words: Meditate on body, speech and mind as Vajra Body, Speech and Mind, undifferentiated, unsupported, <sup>I</sup> sameness, abiding nowhere.

Then the Blessed One, the Tathāgata, the Self-purified, entered the samādhi called "Vajra way of Pāramitā<sup>2</sup> and Mantra" and said to all the Tathāgatas: O Blessed Tathāgatas, all the Tathāgatas led by Akṣobhya, together with thousands upon thousands of Vidyās, reveal the play which acts out the aim of all beings, playing and delighting and fully enjoying the five sense-desires in the boundless world-realms of the ten directions, but they do not turn their eyes towards him who strives in the practice of mantra, thinking that such a man is accomplished in the way of the mantra-practice of the Tathāgatas.

So, to make them look towards those holy men, he proclaimed with words from his vajra body, speech and mind this supreme secret of the Body, Speech and Mind of all the Tathāgatas, called "Arousing the essence of all mantras", whose meaning is the Samaya of the Body, Speech and Mind of all Tathāgatas and the Samaya of the Body, Speech and Mind

of all Vajra-Holders and the Sanaya of the Body, Speech and Mind of all Dharma-Holders, this collection of mantras:  
OM AḤ HŪM.

4 As soon as this was said, all the Buddhas together with their Sons trembled and fainted, recollecting Vajrasattva.

Then Vajrapāṇi, Lord of all Tathāgatas, proclaimed this sacred law:

5-9 At the centre of space visualise the maṇḍala array, and at the centre of that visualise the syllable HŪM within your own image, imagine it sending out brilliant vajra rays and seizing the Body, Speech and Mind of the Buddhas. At that very moment you will become Vajrasattva, the Great King, highest among all, Supreme Lord, possessor of vajra body, speech and mind; you will attain the ritual of creating your own maṇḍala with your own vajra;<sup>3</sup> this is the collection of the vajra essences of all the Buddhas. Having visualised the personification of your mantra, visualise the images in the four directions, in their three-headed aspect in the three colours.

So said the Blessed One, Vajrasamaya.

Here is the supreme vajra secret:

10-16 Visualise the maṇḍalas very small in the centre of the heart,<sup>4</sup> and at the centre of that visualise the supreme syllable. Always attentively visualise a large five-pointed vajra, then visualise three vajras with the practice of the vajra hook, and arouse the diety by striking his heart with it; this accomplishes the Buddha-enlightenment of all Vajras. This meditation on the vajra hook by the Vajra, Lotus and other Families is called the arousing in the heart, it is like the production of a play.<sup>5</sup> If you practice this supreme vajra way for seven days you will attain the secret body, speech and mind of those who possess vajra wisdom. The

Buddhas and Bodhisattvas who follow the supreme mantra-practice, bestowers of gifts, look down in awe, their minds full of fear, and grant the whole extent of siddhi, the heart's desire and contentment; but if the deluded one does wrong,<sup>6</sup> his life ends at that moment.

17 Then Vajradhara the King, supreme Teacher of the three worlds, supreme Vajra of the three worlds, spoke these words:

18-19 As many as are the personifications of mantras, fulfilled in the wisdom of the Three Vajras, -- visualise all these beings with the union of the two organs; this is meditation on the sacred laws of the mantras of all the Buddhas; entering the Vidya Queen, meditate on the vajra union, and gaze on her impassioned with impassioned look: this is the Samaya maṇḍala.<sup>7</sup>

20-21 Then Vajradhara the King, Son of all the Tathāgatas, universal consecration, foremost of Buddhas, spoke these words: As many as are the women in all the world-realms, -- with the practice of the Great Symbol enjoy all these, and emit there the Buddha-dwelling of countless millions of Vajra-Possessors.

So said the Blessed One, Bodhisamaya.

22 By this you will gain enlightenment, the Three Vajras, resembling space, and become a Bodhisattva, Ocean of Jinas, with the long life of Vajrasattva.

## CHAPTER ELEVEN

Then the Blessed Tathāgata, Vajra Body, Speech and Mind, entered the samādhi called "Supreme personification of the vajra mantras of all the Tathāgatas", and proclaimed this chapter on the personification of the vajra vidyās, the mantras of all the Tathāgatas.

I  
1-3 The vajra wisdom should meditate on the great symbol, which leads to all enlightenment, with the supreme mantras, the syllables of the Three Vajras. OM is the essence of wisdom which leads to Vajra Body, ĀḤ is the selflessness of enlightenment which leads to Vajra Speech, HŪM is body, speech and mind, which leads to the indestructible Three Vajras.

So said the Blessed One, Personification of the Mantras of the Body, Speech and Mind of all Tathāgatas.

3 At the centre of space visualise a maṇḍala composed of all the Vajras,<sup>2</sup> and in it imagine the syllable BHRUM sending out clouds of Vajras.

Here is the essence of Vajra Wisdom: BHRUM.

4-5 Visualise HŪM at the centre of a Vajra maṇḍala,<sup>3</sup> OM at the centre of a bright maṇḍala, and ĀḤ at the centre of a Dharma maṇḍala, and imagine the syllable BHRUM as the source from which these three Vajras arise.

So said the Blessed One, the Secret Samaya.

688 The essence of the Buddhas of the three times, delighting body, speech and mind: OM is the transcendent Buddha Body, ĀḤ is the Speech of the Buddhas, HŪM is Mind, flood of wisdom, — this is the supreme way of enlightenment, it is this which accomplishes the enlightenment of all the Buddhas, manifested by vajra wisdom, the cause whose fruit is

the Buddhas; for these indeed are the Buddhas personified, known as mantra-vidyā, attained by meditation on the indestructible Three Vajras, with the sacred laws of creation and so on.

The samādhi called "Cause of the blessing of Vajra Wisdom, the Samaya essence of the Body, Speech and Mind of all the Tathāgatas".

9-I2 Practise this yoga in a lonely and pleasant place, and within a fortnight Body, Speech and Mind will be attained, there is no doubt. At the centre of space visualise the holy bright maṇḍala, and having created the samaya-being<sup>4</sup> of your mantra, place the syllable OM in his heart; meditating on Vairocana, visualise great clouds of the five rays of light; by this, within a fortnight, you will attain the Buddha Body, the ocean of Vajra Vairocana, the colour of the Buddha Body, and remain for three vajra kalpas<sup>5</sup> serving the possessors of the Five Wisdoms.

So said the Blessed One, Secret Vajra Body. The samādhi called "Mass of light-rays from the Vajra Body of all the Tathāgatas".

I3-I5 At the centre of space visualise the holy Dharma maṇḍala, and having created the personification of your mantra, place the syllable AH in his throat; meditating on Lokeśvara, visualise a great vajra in the five colours; after creating the samaya-being and wisdom-being, visualise the Samaya of Speech and the five great ones<sup>6</sup>; dwelling in his throat, you will become like Vajra Dharma, and remain for three vajra kalpas serving the possessors of the Five Wisdoms.

So said the Blessed One, Secret Vajra Speech. The samādhi called "Birth of the Vajra Speech Samaya of all the Tathāgatas".

16-18 At the centre of space visualise the holy Vajra maṇḍala, and having created the personification of your mantra, place the syllable HŪM in his heart; the vajra wisdom should visualise this great Samaya essence in the five colours, as the dwelling of the Jina of all Vajras;<sup>7</sup> he will become like Vajra Mind, the Teacher, ocean of the qualities of wisdom, and remain for three vajra kalpas serving the possessors of the Five Wisdoms.

So said the Blessed One, Secret Vajra Mind. The samādhi called "Vajra Samaya of the Body, Speech and Mind of all Tathāgatas".

19-20 Visualise a great vajra in the centre of the maṇḍala of wisdom,<sup>8</sup> and visualise the syllable KHAM on every form, and you will become like Vajra Wisdom which is Space. Honoured again and again by Buddhas and Bodhisattvas, remain for three kalpas, unseen even by the Buddhas.

So said the Blessed One, the Samaya of Vajra Space. The samādhi called "Garland of manifestations arising from the invisibility of Body, Speech and Mind".

21-22 Having visualised the personification of your mantra at the centre of the Vajra maṇḍala, place the vajra syllable HAM<sup>9</sup> in his heart and visualise rays of light; you will become a Bodhisattva established in the ten stages, possessing vajra body, speech and mind, the Body of Bliss (saṃbhoga) of Mañjuśrī.

The samādhi called "Vajra moon of the Samaya-Wisdom of the Bodhisattva".

23 At the centre of space visualise the syllable THLĪM blazing with light, and with your body, the supreme vajra weapon, become like Vajra Body.

The samādhi called "Dwelling of the array of the Samayas of Vajra Space".

24-25 With the supreme sacred laws of the Buddha-perceptions, become like Vajradhara, this is the supreme sādhana of the Buddha-perceptions among all siddhis<sup>IO</sup>. At the centre of space visualise the holy maṇḍala of the Buddhas, and imagining Vajrasattva visualise the Wisdom OM; by meditation on the Three Vajra Samayas become like Akṣobhya, the Three Vajras.

So said the Blessed One, Vajra Akṣobhya.

26 Possessing the transcendent body, speech and mind of Akṣobhya, you will be worshipped in all the world by those of Akṣobhya's Family.

The samādhi called "Vajra which produces a body like Akṣobhya".

27 At the centre of space visualise the holy maṇḍala of the Buddhas, and imagining Vajra Space visualise the Jewel OM; by meditation on the Three Vajra Samayas become like Ratnaketu<sup>II</sup>, the Three Vajras.

So said the Blessed One, Vajra Ratnaketu.

28 With vajra body, speech and mind, appearing like Ratnaketu, you will abide in the secret wisdom, the selflessness of enlightenment.

The samādhi called "Vajra Body of Bliss of the Jewel Samaya".

29 At the centre of space visualise the holy maṇḍala of the Buddhas, and imagining Lokeśvara visualise the Dharma OM; by meditation on the Three Vajra Samayas become like Amita, the Three Vajras.

So said the Blessed One, Vajra Amita.

30 With vajra body, speech and mind, appearing like Amitābha, you will become a source of the Mahāyāna path for all beings.

The samādhi called "Glorious light of the qualities of Amita".

31 At the centre of space visualise the holy maṇḍala of the Buddhas, and imagining a vajra night-lotus visualise the Samaya OM; by meditation on the Three Vajra Samayas become like Amogha, the Three Vajras.

So said the Blessed One, Vajra Amogha.

32 With vajra body, speech and mind, appearing like Vajra Amogha, you will become a glorious ocean of wisdom to bring about the aim of all beings.

The samādhi called "Birth of supreme wisdom, the ray of light from Amogha Samaya".

33 At the centre of space visualise the holy maṇḍala of the Buddhas, and imagining Vajra Vairocana visualise the OM of the Three Bodies; by meditation on the Three Vajra Samayas become like Vairocana.

So said the Blessed One, Vajra Vairocana.

34 With vajra body, speech and mind, appearing like Vairocana, you will attain the indestructible three bodies and perfect enlightenment of wisdom.

The samādhi called "Vajra of perfect enlightenment through contemplation of body, speech and mind".

35-36 This group of meditations should be practised on lonely mountains and by flowing rivers and in such places as burning-grounds. Visualise the Vajra Wisdom of Akṣobhya and so on at the centre of vajra space, and with the practice of the five divine perceptions meditate on the supreme Buddhas in their places.

So said the Blessed One, the Great Samaya, Vajra Perception.

37-44 By joining the great five-pointed vajra,<sup>I2</sup> adorned with five flames, to the five places, you will attain vajra perception. Visualise your mantra as a wheel densely filled with sparks of fire, and joining it to the five vajras you will

attain vajra perception. Visualise a wheel shining with the flames of the Buddhas at the centre of vajra space, and with the entrance of the Buddhas become their dwelling. Place Vairocana in your body at the centre of the maṇḍala of Buddhas, and visualising OM in his heart meditate on your consciousness in the mantra<sup>I3</sup>; when your mind enters the vajra state of suppression<sup>I4</sup> you will become the glorious Wishing-gem which contains all the great Buddhas. Visualise Vajra Akṣobhya at the centre of the maṇḍala of Buddhas, and visualising HŪM in his heart place your mind there in the form of a drop; visualise Amitāyus at the centre of the maṇḍala of Buddhas, and visualising ĀḤ in his heart place the vajra there in the form of a drop. This is the very highest sacred law, meditation on the indestructible Three Vajras, it is the wisdom of the sacred law of suppression, which achieves Buddha-siddhi.

45-47 At the centre of space visualise the bright maṇḍala, and meditating on OM in body, speech and mind, remain for a kalpa; at the centre of space visualise the Dharma maṇḍala, and meditating on ĀḤ in body, speech and mind, remain for a kalpa; at the centre of space visualise the Vajra maṇḍala, and meditating on HŪM in body, speech and mind, remain for a kalpa.

So said the Blessed One, Samaya of the Three Vajra Kalpas.<sup>I5</sup>

48 From the time when you begin this yoga of Vajra Body, Speech and Mind, reading it or meditating upon it, you will become like Vajradhara.

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CHAPTER TWELVE

I Then Vajradhara, Teacher and Creator, who accomplishes supreme wisdom, proclaimed with vajra speech the essence of the Three Vajras:

2-5 Among dharms whose essential nature is pure and free from dualistic thought, equal like space, this play is created in meditation. In a great wilderness adorned with fruit and flowers, or on a lonely mountain, all siddhis will be attained. MAM -- meditate on Mañjuvajra in vajra body, speech and mind, and sending out emanations into body, speech and mind<sup>I</sup>, you will become like Mañjuvajra; with purified nature<sup>2</sup> you will shine with a brilliant light for hundreds of miles, adorned with all adornments, and can never be seen by Brahma, Rudra and the other gods.

The samādhi called "Making invisible the supreme Samaya of Mañjuvajra".

6-7 Put into your mouth the three metals combined with the five sacred substances<sup>3</sup> produced from the indestructible Three Vajras, and in it visualise the indestructible mind of all Buddhas; at that very moment you will attain the splendour of Mañjuvajra.

8-9 With your mantra visualise a wheel, brilliant with sparks of light, and imagine it as the dwelling of all the Buddha Family, and you will become like the Buddha; as many servants as the grains of dust in thirty-six Sumerus shall be yours, all like Vajradhara.

The samādhi called "Wheel Samaya".

10-II With your mantra visualise a great vajra at the centre of the maṇḍala, imagining it as the dwelling of all the Vajra Family, and you will become like the Vajra; as many women<sup>4</sup> as

the grains of dust in thirty-six Sumerus shall be yours, all full of virtues, and you will become the Great Vajra of the three worlds, paid homage by Rudra.

The samādhi called "Vajra sameness".

I2-I3 With your mantra visualise a large eight-petalled lotus, and imagining it as the dwelling of all the Dharma Family you will become like the Dharma; as many pure ones<sup>5</sup> as the grains of dust in thirty-six Sumerus will consecrate you in the maṇḍala of supreme worship of the Buddhas.

The samādhi called "Lotus sameness".

I4-I7 You will remain for three kalpas serving the possessors of the Five Wisdoms, worshipping the threefold secret of all the Buddhas of the ten directions. With your mantra visualise a sword the colours of the five rays, then grasping it in your hand, with wide-open eyes, you will become a Vidya-dhara of the Three Vajras; you will become a great holder of the secret, only hero of the three thousand worlds, worshipped by all in the three realms, paid homage by gods and demons; possessing vajra body, speech and mind, he grants whatever siddhi the heart desires, produced from the vajra mind.

The samādhi called "Best of all swords".

I8-23 Visualise OM as a pill the size of a chick-pea, with the form of your Deity at the centre, and imagine it in your mouth; at that very moment you will attain the splendour of the Bodhisattva, bright as the rising sun, golden as the Rose-apple River. Visualise ĀḤ as a pill the size of a chick-pea, with the form of your Deity at the centre, and imagine it in your mouth; at that very moment you will attain the splendour of the Enlightenment Wisdom, bright as the rising sun, golden as the Rose-apple River. Visualise HUM as a pill the size of a chick-pea, with the form of your Deity at the centre, and imagine it in your mouth; at that very moment you will attain

the splendour of the Vajra Body, bright as the rising sun, golden as the Rose-apple River.

24-33 Visualise Vairocana at the centre of the bright maṇḍala in space, and visualising a wheel in your hand become a Vidyādhara of the Wheel; visualising the great Wheel Family, unified with the body of the Buddha, the vajra wisdom should perform this sādhana of the supreme Wisdom.<sup>6</sup> At the centre of the Vajra maṇḍala in space, visualise the wisdom-form of Akṣobhya, and visualising a vajra in your hand become a Vidyādhara of the Vajra; visualising the great Vajra Family, unified with the body of the Vajra, the vajra wisdom should perform this sādhana of the supreme Vajra. Visualise Ratnavajra at the centre of the Jewel maṇḍala in space, and visualising a jewel in your hand become a Vidyādhara of the Jewel; visualising the great Jewel Family, unified with the body of the Jewel, the vajra wisdom should perform this sādhana of the supreme Jewel. Visualise Amitāyus at the centre of the Dharma maṇḍala in space, and visualising a lotus in your hand become a Vidyādhara of the Lotus; visualising the great Lotus Family, unified with the body of the Dharma, the vajra wisdom should perform this sādhana of the supreme Lotus. Visualise the wisdom-form of Amogha at the centre of the Samaya maṇḍala<sup>7</sup> in space, and visualising a sword in your hand become a Vidyādhara of the Sword; visualising the great Samaya Family, unified with the body of the Samaya, the vajra wisdom should perform this sādhana of the supreme Samaya.

34 The trident, the hook of wisdom and so on are to be accomplished, distinguishing between the Vajras, in meditation with the sādhanas of Body, Speech and Mind.

So said the Blessed One, Vajra Siddhi of the Great Samaya.

35-37 By a crossroads or a single tree, or in a shrine containing a single image, the sādḥaka should always practise the capture of the Vajras. Visualise the personification of the unified triple mantra, the Three Vajras united in one, the hook of body, speech and mind of the Buddhas whose mind is wisdom; the sacred capture of the Buddhas takes place in the maṇḍala of air, -- having captured with the vajra the Goddesses of the ten directions, born of the sacred law, enjoy them.

The capture of the Samayas<sup>8</sup> of the realm of space.

38 The sacred capture of the Samayas is performed by visualising the wheel of Vairocana, the vajra, the lotus and so on, as a hook, the dwelling of the Jinas.

The capture of the Samayas of the three realms.

39-42 Visualise the Buddha Body<sup>9</sup> possessing all the divine forms, and imagine in your hand the hook of body, speech and mind and the other weapons; by this yoga you will perform the actions of his state. Visualise the Vajra Body possessing all the divine forms, and by the yoga of the vajra tongue you will become like Vajra Speech. Visualise the Buddha Body possessing all the divine forms, and visualising in your hand the object to be accomplished, you will become like the Vajra. Offering the supreme worship of the three secret Samayas, attain success, this is the collection of the secret essence of all Buddhas.

So said the Blessed One, the Great Secret Samaya.

43-48 With the great sacred law of human flesh attain the supreme Three Vajras, with excrement and urine become a Vidyādhara lord, with elephant-flesh attain the five divine perceptions, with horse-flesh become a master of invisibility, with dog's flesh attain all siddhis, and with cow's flesh capture the Vajras. If all these kinds of meat cannot be found they should be imagined; with this vajra yoga all the Buddhas grant their blessing. Visualise the Vajra of Body, Speech and Mind,

possessing all the divine forms, in his heart the wisdom-being and samaya-being, and on his crown the Holder of the Supreme Vajra; the sādḥaka should practise this highest way of the sacred law, which pleases all the Buddhas and accomplishes all siddhis.

The samādhi called "The food of the vajra wisdom of all Samayas".

49-50: Visualise on your tongue the syllable HŪṂ which belongs to the great Vajra Samaya, then eating the five nectars you will attain the nature of the Three Vajras; do the same with the syllables ĀḤ and OM, this is the highest vajra way, by this yoga you will become like Vajrasattva.

The samādhi called "Garland of nectar, Vajra Samaya".

51-59 In the supreme siddhi of the Three Vajra Samayas you will become a possessor of the three vajra bodies, an ocean of wishing-gems for all beings in the ten directions, and with vajra nature shine everywhere throughout the universe; in the supreme siddhi of the Wheel Samaya you will become like the Buddha Body, and accomplished in all siddhis wander everywhere through worlds infinite as the sands of the Ganges; in the supreme siddhi of all Samayas, meditating on the Vajra Body, you will become a Vidyadhara lord among the great Samayas; in invisibility and so on you alone will illumine the thousand worlds, you will steal from all the Buddhas and enjoy the women of the gods. With vajra eye you see the Buddhas dwelling in the Three Vajras, infinite as the sands of the Ganges, as though they were a fruit held in your hand; with the power of divine perception you hear whatever sounds are uttered in lands infinite as the sands of the Ganges as though they were at your ear; you know the thoughts of all beings in lands infinite as the sands of the Ganges, arising like the play of

body, speech and mind; as though it were but the passing of three days, you remember your past lives occurring in saṃsāra through ages infinite as the sands of the Ganges; possessing great vajra miraculous powers you fill ages infinite as the sands of the Ganges with emanations in the form of clouds of Buddhas, infinite as the sands of the Ganges.

So said the Blessed One, Samaya of Divine Perception.

These are the five divine perceptions: vajra eye, vajra ear, vajra mind, vajra dwelling and vajra miracle.

60 In the siddhi of the five divine perceptions of the Buddhas, you will become like the Buddha Body, surrounded by servants infinite as the sands of the Ganges, and with vajra body, speech and mind wander everywhere in the universe.

61-66 Absorption in the sacred law of sevā,<sup>10</sup> the arising of upasādhana, the sacred law whose object is sādhanā, and mahā-sādhanā the fourth, -- having understood their distinctions, then perform the Acts. Absorption in the samādhi of sevā is to meditate on ultimate enlightenment, in the great siddhi of upasādhana examine the vajra senses, in sādhanā visualise the Mantra Lord -- this is called arousing, and at the time of mahāsādhana the vajra wisdom will succeed by visualising the image of the Vajra of his mantra with the Lord in his crown. Always and everywhere perform sevā with the nectar of wisdom,<sup>11</sup> for this accomplishes the true meaning of all mantras; in a great deserted wilderness, on forested mountain-sides and river-banks, siddhi will always be attained.

So said the Blessed One, Vajra Mahāsādhana.

67-70 Or those firm in their vows may perform sevā with the four vajras, meditating in unity with the three Vajra Bodies you will attain siddhi. With the practice of the four times,<sup>12</sup> at the five places, the wise one, vajra wisdom, should visualise the syllable OM and proclaim the vow (saṃvara); creating

the Vajra Samaya<sup>I3</sup> for a week, a fortnight, or a month and a half, siddhi is soon attained. I have explained the arousing in detail with the different numbers of days, those who are born of the supreme secret say that siddhi is attained within a fortnight.

71-72 The vow of upasādhana<sup>I4</sup>:

May the glorious Bearer of the Buddha Body, whose nature is the indestructible Three Vajras, Vajra Body, grant me today his blessing; may the Buddhas who dwell in the ten directions, whose nature is the indestructible Three Vajras, the Vajras of Body, grant me today their blessing.

73-74 The vow of sādhanā:

May the glorious Dharma Speech, whose nature is the indestructible Three Vajras, Vajra Speech, grant me today his blessing; may the Buddhas who dwell in the ten directions, whose nature is the indestructible Three Vajras, the Vajras of Speech, grant me today their blessing.

75-76 The vow of mahāsādhana:

May the glorious Bearer of Vajra Mind, whose nature is the indestructible Three Vajras, Vajra Mind, grant me today his blessing; may the Buddhas who dwell in the ten directions, whose nature is the indestructible Three Vajras, the Vajras of Mind, grant me today their blessing.

77 Buddha or Dharma or Vajrasattva,<sup>I5</sup> if the deluded one does wrong he will split into pieces, there is no doubt.

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CHAPTER THIRTEEN

I-2 Then all the Blessed Tathāgatas who possess supreme  
<sup>I</sup>  
 vajra wisdom, and the wise Bodhisattvas who exist for the  
 sake of all beings, bowing down before the great Teacher,  
 the Sage, the Vajra-holder, aim of all, worshipped him wise  
 in the Samaya truth and sang this vajra song:

3-8 O divine way of Buddhas! O highest way of enlighten-  
 ment! O peaceful way of Dharma! O certain way of Mantra!  
 When the dharmas are unarisen, transcendent in their nature,  
 entirely free from discursive thought, the arising of wisdom  
 is proclaimed.<sup>2</sup> Teach, O Blessed One, the maṇḍala of the  
 indestructible Three Bodies, the vajra chant, great wisdom,  
 the delightful gathering of all mantras; with meditation on  
 the indestructible Three Vajras the Buddha-wisdoms are at-  
 tained, with the practice of the vajra chant all the Buddhas  
 grant their blessing. Explain now how to chant the secret  
 mantras of all the Families, characterised by Body, Speech  
 and Mind, -- may the Oceans of Wisdom hear! The Buddhas born  
 in the three times, possessing vajra body, speech and mind,  
 meditating on the vajra mantras have attained unequalled  
 wisdom!

9 Then Vajradhara the Teacher, born from the wisdom of  
 Vajra Space, maker, creator, highest of the high, spoke of  
 the vajra chant:

the meaning of  
 IO-I5 The chanting of all mantras<sup>3</sup> is characterised by the  
 indestructible Three Vajras; this mantra-placing within the  
 three Vajra divisions is called the Three Vajras. In the  
 basis of body, speech and mind, perform the threefold emana-  
 tion, by this vajra chant you will become like the Mind of  
 the Three Vajras. Having meditated on the body, speech and

mind of the Buddhas, the vajra wisdom<sup>4</sup> should offer in thought the supreme worship, and become like the Mind of the Three Vajras. Having meditated on the body, speech and mind of the Buddhas, the vajra wisdom should offer in thought the supreme worship, this achieves enlightenment. Or else perform the emanation in three separate parts, with understanding manifest the selflessness of body, speech and mind. Reciting, send forth the Vajras, and in completion withdraw them: this opens the eye of wisdom of all the Buddhas.

I6-25 Complete enlightenment of Vajra Body, examination of substance and non-substance, is called the Buddha Body, it is called the chanting of Body; complete enlightenment of Samaya Speech, examination of sound and non-sound, is called Vajra Speech, it is called the chanting of Speech; complete enlightenment of Samaya Mind, examination of the steady Vajra<sup>5</sup>, is called Vajra Mind, it is called the chanting of Mind; examination of the Buddhas of the three times, with the corresponding mantra-chant, delightful, without substantiality,-- this is called the chanting of the Jewel; that whose meaning is 'coming and going', the emanation of clouds of forms everywhere in the Buddha-lands,-- this is called the Unobstructed (Amogha) chanting; with the wisdom of the Wrathful Samaya he hears the mantra syllable, his maṇḍala proclaimed by his vajra<sup>6</sup>,-- this is called the chanting of the Wrathful One; wishing the salvation and good of all, placing sentient beings who have become bewildered by sensuality in the dwelling of Delusion,-- this is called the chanting of Delusion; the word arising from Vajra Passion, dwelling<sup>in</sup> body, speech and mind, placing sentient beings in the ocean of Passion,-- this is called the chanting of Passion; the thought arising from Vajra Hatred, dwelling in body, speech and mind, placing

sentient beings in the abode of Hatred,-- this is called the chanting of Hatred; the essence of the Three Vajra Samayas, the central one among Vajra Samayas,-- this is called the Neuter<sup>7</sup> chanting of the Vajra Samayas.

26-29 All the Vajra Lords, contemplating the true meaning of passion,<sup>8</sup> bring about enlightenment through passion for the good of all beings; the great Vidyās Locanā and so on, always immersed in the true meaning of sensual desire, succeed by enjoying at will the pleasures of the senses; the Vajra-possessing Vidyārājas, arising from the Samaya of Delusion, attained in the neuter state, bestow the highest siddhi; the Wrathful Ones born in the abode of Hatred, always intent on killing, are attained through the true meaning of killing by the sādḥaka of supreme Dharma.

So said the Blessed One, Mahāpuruṣa-Samaya.

30-42 At the centre of the heart visualise the wheel of those who possess the Wheel wisdom,<sup>9</sup> and meditate on the meaning of the Wheel at the centre, in the middle of the bright maṇḍala; at the centre of the heart visualise the vajra of those who possess the Vajra wisdom, and meditate on the meaning of the Vajra mantra in the middle of the Vajra maṇḍala; at the centre of the heart visualise the jewel of those who possess the Jewel wisdom, and meditate on the meaning of the Jewel mantra in the middle of the Jewel maṇḍala; at the centre of the heart visualise the lotus of those who possess the Lotus wisdom, and meditate on the meaning of the Lotus mantra in the middle of the Lotus maṇḍala; at the centre of the heart visualise the sword of those who possess the Sword wisdom, and meditate on the meaning of the Sword mantra in the middle of the Samaya maṇḍala. Make the Five Buddhas

approach the maṇḍalas, then send them out by means of the five rays, and enlightenment will be attained; the emanation of all the mantras is twofold,<sup>IO</sup> emanation and withdrawal should be done distinguishing between the three Vajra Bodies: worshipping your body<sup>II</sup> through the essence of Body, your mind through the essence of Mind, and your speech through the essence of Speech, you will attain the state of worship.

Visualise the Five Vajras with the circle of the great maṇḍala, and in the centre visualise the Lord as your own form possessing the three Vajra Bodies, then having imagined the form of your Vajra mantra in the four maṇḍalas with the four colours, meditate on the meaning of the mantras in the heart;<sup>I2</sup> in vajra meditation perform the four vajra Acts, for this is the everlasting secret of all mantras: for peace, Locanā, for prosperity, the Vajra Lotus-bearer, for subjugation, Vairocana, and for the fierce Acts the Vajra Wrathful One; this is the secret of all Vajras, arising from the Three Bodies, manifested as the play of action of all mantras.

43 This arousing should be performed against those who have no devotion, those who blame the Vajra Teacher, and other evil-doers. So said the Blessed One, Vajra of the Great Wisdom Circle.

44-50 Visualise the beings of the three realms in the Buddha Body, and having imagined them slain by the enemy,<sup>I3</sup> perform the Acts: at the centre of space imagine a vajra, five-pointed, four-faced, Vajrasattva possessing all the divine aspects; on the right-hand side visualise the circle of Buddhas arising from the Samaya of the Three Times, this Buddha-circle of great power; distinguishing between the forms of the Buddhas, draw together the beings from the ten direction into a ball, and make them enter your body; then send out again the Buddhas

of the circle of wisdom, wrathful, enraged with anger, ugly and terrifying, bearing various weapons, their thoughts intent on killing,-- they destroy great evil-doers, even Vajrasattva himself. The Buddha who bestows the gift of the Three Bodies, the maṇḍala-dwelling of the Three Vajras, will grant siddhi if this is done for seven days, but if the deluded one does not grant it he will die, there is no doubt.<sup>14</sup>

The samādhi called "The circle of command of the wisdom of the Vajra Samaya".

51-55 At the centre of space visualise a wheel adorned with vajra flames, Vairocana possessing all the divine aspects, and imagine Vajrasattva of great fame appearing from the Samaya of the Three Times, holding in his <sup>hand</sup> a vajra which emits sparks of fire; distinguishing between the Vajra forms, draw together the beings from the ten directions on rays of light and make them enter your body; then the friend of supreme wisdom should send out all the Vajras: May all the Buddhas, Yogins of Body, Speech and Mind, hear me! <sup>15</sup> I am glorious Vajradhara, who orders the circle of command, with the blazing vajra I shatter the emanations of the Three Bodies, and if any disobeys the sacred law he will perish, there is no doubt!

The samādhi called "Vajra wisdom of the Wheel Samaya".

56-58 At the centre of space visualise the Vajra-possessing maṇḍala of Buddhas, then imagine yourself in your Vajra nature as Yamāntaka with a great retinue; visualise the Buddhas and Bodhisattvas of the three times, entered into the maṇḍala of the Three Bodies, then send them out again resembling Yamāntaka, and wrathfully imagine the evil-minded enemies, beings of the three times, slain: this is the maṇḍala

of command of the Vajras.

The samādhi called "Vajra wisdom of the Three Bodies of Yamantaka born of all the Samayas".

59-63 The circle of command can be used with Vajra Body, Speech and Mind, through the qualities of their mantras, or with the Uṣṇīṣa Samayas; the possessor of supreme vajra wisdom<sup>I6</sup> should do it for the guarding of all mantras; this is called the guarding of enlightenment of all Vajras. So said the Blessed One, the Mind of Enlightenment.

<sup>I7</sup>  
At the centre of space visualise the Dharma Body, the Samaya of the Three Bodies appearing from the transcendent form of Vairocana, and then think of it as a seat; imagine space filled with all the Buddhas, and visualise the Wisdom-being, the dwelling of your mantra-syllable, in the form of Mind; then draw together the Buddhas, meditating on them simply as Mind, and when you have transformed them into Vajra Mind make them enter the Three Bodies.

The samādhi called "Illuminator of the Vajra mantra-jewel".

<sup>I8</sup>  
64 Visualise Vajrasattva possessing all the divine aspects, then after placing the Buddhas in order tread on the water, and imagine treading on the enemy's head with both feet together. So said the Blessed One, Pure in Nature.

The samādhi called "Treading on the Vajra Ocean".

65 Visualise the maṇḍala of earth and place the Wrathful One in it, and imagine treading on the enemy's head with your foot marked with a double-vajra.

The samādhi called "Crushing the false arguments of heretics".

66 Visualise the three supreme Vajras in their wrathful aspect, all as huge as the King of Mountains, the colour of yellow pollen, and imagine them on the enemy's head; if this crushes even the host of Buddhas, there is no doubt that it will crush a human lord. So said the Blessed One, Born of the Body, Speech and Mind of all the Tathāgatas.

The samādhi called "Crushing all armies".

67-68 Visualise this meditation, the sacred law to terrify the enemy, and if even a Buddha disobeys he will burst into pieces, there is no doubt. So said the Blessed One, Samaya of the Three Vajras.

Visualise a five-pointed vajra dagger appearing from the syllable HŪM, and imagine it in the enemy's heart; even the wrathful host of Buddhas will perish, there is no doubt.

The samādhi called "Confusing the enemy".

69-73 Practise this on a town, a village or a province, and it will always bring peace, free from every ill. Visualise a five-pointed vajra in the sky, blazing like the fire which consumes the ages, and draw all beings into it; then send them out again as shining Jewels and Wishing-jems, and visualising clouds of Dharmas perform the consecration. By this meditation even the insatiable is filled, he becomes the glorious Wishing-jem, meditating on vajra generosity. Send out there clouds of Buddhas, Mahādharmas and Vajrasattvas, and that place will be blessed by all the Buddhas for three immeasurable ages.

The samādhi called "Birth of the Vajra which removes all ills".

74-75 Wherever you practise this vow in meditation, dwelling there, by this yoga of meditation, you will be blessed by all the Buddhas. Visualise the great King, Vajra-Amṛta, the vajra

dagger, and stab it blazing with sparks of fire into the circle of the ten directions.

The samādhi called "Vajra which rules and pacifies the world".

76-78 At the centre of space visualise the holy maṇḍala of peace,<sup>19</sup> and visualising the form of Vairocana place the suppliant in his heart; imagine the realm of space filled with Locanās, then draw them together into a ball of light and make it fall down into the patient; the practiser of this vow should send out clouds of Buddhas from his pores, and at the same time the clouds of Buddhas will bestow consecration on the patient, and by this means he will become glorious at that very moment.

The samādhi called "Array of clouds of Buddha Samayas".

79-82 At the centre of space visualise the holy maṇḍala of earth,<sup>20</sup> and visualising the form of Dharmadhara place the suppliant in his heart; fill the delightful dwelling of space with Pāṇḍarās, then draw them together into a ball of light the colour of the Jewel and the Wishing-jem and make it fall down into the suppliant's body, speech and mind; the practiser of this vow should send out clouds of Jewels from his pores, and visualising clouds of Dharmas perform the consecration. By this meditation even the insatiable is filled, he becomes the glorious Wishing-jem, accomplishing vajra generosity.

The samādhi called "Samaya array of clouds of Dharmas".

83-86 At the centre of space visualise a vajra half-moon maṇḍala,<sup>21</sup> and visualising the form of Akṣobhya and Amogha-siddhi place the suppliant in his heart; imagine the sphere of space completely filled with Buddhas and Bodhisattvas, and make their splendour fall onto him with the five rays of light;

at that very moment he will know the thoughts of all the Buddhas, and with the appearance of Mañjuśrī perform the actions of his state; with joyful hearts they will bestow the consecration which brings great joy, and raised up by look alone he will subdue the whole world.<sup>22</sup>

The samādhi called "Array of clouds of Jewel Samayas".

87-90 Imagine vajra space filled with rākṣasas, violent, burning in fierce wrath, and with various jackals, crows, vultures and wild dogs; always visualise the enemy in the maṇḍala<sup>23</sup> of fire, harming all the Buddhas, and then perform the yoga: imagine that they all overpower him, bearing many kinds of weapons, and tear out his entrails, marrow, blood and so on, and the enemy will die. Even if the Buddha or Vajradhara is visualised in this way he will die within a fortnight, there is no doubt.

The samādhi called "Samaya array of clouds of Vajras".

91-94 Imagine Vairocana, the colour of autumn clouds, three-headed, white, black and deep red, adorned with piled-up hair and a crown; imagine the Vajra Lord, three-headed, his faces black, red and white, blazing, wearing piled-up hair and a crown, agitating the world-realms; imagine the Passionate One, three-headed, his faces red, black and white, delighting in piled-up hair and a crown, and you will surely succeed; imagine in their right hands the wheel, vajra and lotus; imagine their Vajra forms with six arms, beautiful, bearing various weapons.

95-98 Imagine Locanā, desiring the good of all beings, three-headed, white, black and deep red, lovely in form; imagine always the great Queen Māmā<sup>24</sup>kī, three-headed, black, white and red, lovely in form; imagine always the great

Queen Pāṇḍarā, three-headed, red, black and white, beautiful in colour; imagine Tārā holding a vajra night-lotus, three-headed, shining radiantly, yellow, black and white, and you will attain wisdom.

99-II0 Imagine the great Wrathful One Yamāntaka, three-headed, violent and shining, black in colour, harsh, fearful to fear itself; imagine the great Wrathful One Aparājita, loudly laughing, three-headed, blazing and emitting sparks of fire; the yogin should always imagine the great Wrathful One Haya-grīva, blazing like the fire which consumes the ages, three-headed, stamping out evil-doers; the great Wrathful One Vajra-Amṛta, agitated and emitting sparks of fire, like a blazing vajra, violent, fearful to fear itself; imagine the great Wrathful One Ṭakkirāja, the wisdom of desire, three-headed, causing threefold fear, four-armed, extremely terrifying; always imagine the great Vajra Mahābala, dispelling the ignorance of the three worlds, destroying all evil-doers, three-headed; imagine the great Wrathful One Nīladaṇḍa, causing fear to the three worlds, three-headed, born of the Three Vajras, fiercely blazing; the practiser of the vow should imagine the great Wrathful One Vajra-Acala, Vajra-born, squint-eyed, gentle, holding a sword and noose, three-headed; imagine the great Uṣṇīṣa Ekākṣara, sending out sparks of fire in all directions, three-headed, blazing, holding a wheel, the maṇḍala of meditation; imagine Sumbha, possessor of supreme wisdom, violent, creating an ocean of fear, three-headed, his form radiant with flames, the maṇḍala of meditation; Tejorāśi, Jayoṣṇīṣa, and any others of the mantra-circle, should be imagined each in turn with their Samaya Bodies of Bliss. Boundless are the samādhis of mantras that are taught; one by one the Wrathful Ones are raised above the heavens.

III-II3 At the centre of space imagine the holy bright maṇḍala, and having visualised the form of the Buddha<sup>25</sup>, transform it into Vairocana; visualising him peaceful, translucent, like the moon, the colour of the five rays of light, appearing like a mirror, the maṇḍala of the three worlds, adorned with all adornments, you will see enlightenment. By this means, visualising in vajra meditation, the greatness of the Buddha which overcomes all worlds is attained in this very life.

The samādhi called "The beautiful Vajra, the birth of Vairocana Samaya".

II4-II6 At the centre of space imagine the holy Vajra maṇḍala, and having visualised the form of the Buddha, transform it into Vajrasattva; visualising him wrathful, as though with translucent form, the colour of the five flames, possessing all the divine aspects, adorned with all adornments, the peaceful abode of wisdom, you will quickly attain the Vajra nature. By this means, aroused in vajra meditation, the greatness of the Vajra which overcomes all beings is attained in this very life.

The samādhi called "The beautiful Vajra, the birth of the Samaya of all Vajras".

II7-II9 At the centre of space imagine the holy Dharma maṇḍala, and having visualised the form of the Buddha, transform it into Dharmasattva; imagine him peaceful, his body translucent, adorned with all adornments, a great wheel emitting clouds of light-rays. By this means the greatness of the Dharma, born from the indestructible Three Bodies, adorned by the ocean of wisdom, is attained in this very life.

The samādhi called "The beautiful Vajra, the birth of Dharmasattva Samaya".

I20-I22 At the centre of space imagine the holy moon maṇḍala, and having visualised the form of the Buddha, transform it into Locanā, fair-faced, wide-eyed, adorned with various jewels, complete with every attribute, supreme in woman's enchantment; imagine in her hand a wheel which subdues the three worlds, wisdom that attains all siddhis, bestower of the Wishing-jem.

The samādhi called "Possessing the sign of Locanā Samaya".

I23-I25 At the centre of space imagine the holy Vajra maṇḍala, and having visualised the form of the Buddha, transform it into Khavajrā, fair-faced, wide-eyed, the colour of a blue night-lotus, complete with every attribute, the Consort of Space; in her hand a red and blue night-lotus worshipped by the three worlds, divine, causing Buddha-enlightenment, the secret of the vajra siddhas.

The samādhi called "The Mother of Space, who gives joy to the Vajra Cloud of Jewel-rays"<sup>26</sup>.

I26-I28 At the centre of space imagine the holy Dharma maṇḍala, and having visualised the form of the Buddha, transform it into Dharmavajrī, fair-faced, wide-eyed, ruby-coloured, appearing from supreme illusion, beloved of the Lord of Passion, complete with every attribute, adorned with all adornments; in her hand a red night-lotus, meditated upon by all the Buddhas, divine, the source of Dharma wisdom, the secret of those who possess the vajra Samaya.

The samādhi called "Vajra who teaches the clear and complete enlightenment, the essence of the Dharma Samaya".

I29-I31 At the centre of space imagine the holy siddhi maṇḍala<sup>27</sup>, and having visualised the form of the Buddha, transform it into Tārā; imagine her fair-faced, wide-eyed, adorned with various jewels, yellow in colour, drunk with the wine of woman's enchantment; in her hand a clear yellow night-lotus, produced from vajra meditation, worshipped by all beings.

The samādhi called "Possessing great Samaya-Tārā".

I32-I34 At the centre of space imagine the holy sun maṇḍala, and having visualised the form of the Buddha, transform it into Yamāntaka; imagine him blazing, emitting sparks of fire, enraged, the maṇḍala of fear, with reddened eyes and bared teeth, a sword in his hand. Imagining Vairocana on his crown, the Vajra-possessor<sup>28</sup> will rejoice, for this is the sacred law of all Wrathful Ones, possessors of Vajra wisdom.

The samādhi called "The appearance of the emanation of Yamantaka".

I35-I37 At the centre of space imagine the holy sun maṇḍala, and having visualised the form of the Buddha, transform it into Aparājita; imagine him blazing, emitting sparks of fire, girdled with serpents, his mouth open wide, terrifying, white in colour. Imagining Akṣobhya on his crown, the Vajra-possessors will rejoice, for this is the sacred law of all Wrathful Ones, possessors of Vajra wisdom.

The samādhi called "The appearance of Vajra Aparājita".

I38-I40 At the centre of space imagine the holy sun maṇḍala, and having visualised the form of the Buddha, transform it into Haya-Vajra; imagine him wrathful, emitting sparks of fire in all directions, stamping out evil-doers, red in colour. Imagining Amitābha on his crown, the Vajra-possessors will rejoice, for this is the sacred law of all Wrathful Ones,

possessors of Vajra wisdom.

The samādhi called "The appearance of the birth of Hayagrīva".

I41-I43 At the centre of space imagine the holy sun maṇḍala, and having visualised the form of the Buddha, transform it into Vajra-Amṛta; imagine him blazing, emitting sparks of fire, surrounded by vajra clouds, wrathful and enraged, black, with sharp teeth. Imagining Akṣobhya on his crown, the Wrathful One will rejoice, for this is the unbreakable sacred law of all Wrathful Ones.

The samādhi called "Vajra birth of Amṛta Samaya".

I44-I46 At the centre of space imagine the holy sun maṇḍala, and having visualised the form of the Buddha, transform it into Ṭakkirāja; imagine him angry, with terrifying appearance, fearful to fear itself, complete with every adornment, the colour of the Vajra. Imagining Akṣobhya on his crown, joy will increase, for this is the unbreakable sacred law of all Wrathful Ones.

The samādhi called "Joy of enlightenment in Vajra meditation".

I47-I49 At the centre of space imagine the holy sun maṇḍala, and having visualised the form of the Buddha, transform it into Mahābala; imagine him blazing, emitting sparks of fire, the maṇḍala-dwelling of the Three Vajras, violent and angry, holding a noose, possessor of vajra strength. Imagining Akṣobhya on his crown, joy will increase, for this is the unbreakable sacred law of all Wrathful Ones.

The samādhi called "Vajra Tribala".

I50-I52 At the centre of space imagine the holy sun maṇḍala, and having visualised the form of the Buddha, transform it into Nīla-Vajra; imagine him angry,<sup>29</sup> with terrifying appearance, fearful to fear itself, black-bodied, fierce, creating a black ocean, blazing and emitting sparks of fire, bearing a vajra staff. Imagining Akṣobhya on his crown, joy will increase, for this is the unbreakable sacred law of all Wrathful Ones.

The samādhi called "Possessing the great Vajradanḍa Samaya".

I53-I55 At the centre of space imagine the holy sun maṇḍala, and having visualised the form of the Buddha, transform it into great Acala; imagine him enraged and dreadful, squint-eyed, agitated, holding a noose and sword, blazing and emitting sparks of fire, possessor of vajra stability. Imagining Akṣobhya on his crown, joy will increase, for this is the unbreakable sacred law of all Wrathful Ones.

The samādhi called "Treading underfoot the Samaya of the Realm of Vajra Space".

I56-I58 At the centre of space imagine the holy sun maṇḍala, and having visualised the form of the Buddha, transform it into Vidyākra;<sup>30</sup> imagine him complete with every attribute, encircled by a wheel of flames, emitting sparks of fire, the Samaya of the Uṣṇīṣa circle, Imagining Akṣobhya on his crown, joy will increase, for this is the unbreakable sacred law of all Wrathful Ones.

The samādhi called "Uṣṇīṣa Samaya, the Circle of the power of the Vidyās".

I59-I6I At the centre of space imagine the holy sun maṇḍala, and having visualised the form of the Buddha, transform it into Vajra Sumbha; imagining his body blazing with fierce flames, emitting vajra clouds, brightly burning, a vajra in his hand, you will attain siddhi. Imagining Akṣobhya on his crown, joy will increase, for this is the unbreakable sacred law of all Wrathful Ones.

The samādhi called "The birth of Vajra Samaya Sumbha".

I62 Through suppression<sup>31</sup> by the circle of Wrathful Ones, depending upon the circle of Buddhas, the Vajra samādhi wisdoms are attained from the Vajra maṇḍala.

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CHAPTER FOURTEEN

Then the Blessed One, Mahāvajradhara, Lord of the Samayas of all the Tathāgatas, entered the samādhi called "Supreme Samaya of peace" and brought forth from his vajra body, speech and mind this great Queen of all Tathāgatas: OM etc.

I-2 As soon as this was said, those who delight in all perfection were filled with joy and gladness and contemplated the Vajra Buddha. She is called the Mother of Peace of the Buddhas, she accomplishes all actions, restores the dead to life and arouses the Vajra Samayas.

Then the Blessed One, Vajra Wrath, Samaya of the Three Bodies, entered the samādhi called "Vajra Samaya of substance and non-substance" and brought forth from his vajra body, speech and mind this great Queen of all Vajra-holders: OM etc.

3-4 As soon as this was said, the possessors of the indestructible Three Vajras opened their eyes wide with joy and contemplated Vajra Mind. She always accomplishes the actions of vajra protection and gives strength to those who are afflicted by the great vajra fear.

Then the Blessed One entered the samādhi called "Vision of the Samaya of great Passion" and brought forth from his vajra body, speech and mind this great Queen of the Dharma-Body: OM etc.

5-6 As soon as this was said, those who uphold the supreme Vajra Dharma, rejoicing, became absorbed in meditation, and contemplated Vajra Dharma. Eternal store of treasure, she always creates the power to prosper Dharma by the mere chanting of the mantra, according to the word of Vajra Speech.

Then the Blessed One entered the samādhi called "Birth of the Universal Samaya" and brought forth from his vajra body, speech and mind this great Queen of the Samaya-beings: OM etc.

7-8 As soon as this was said, all the Buddhas born of the Great One, rejoicing, attained wisdom, and contemplated Vajra Body. Instantly she subjugates the great host of Buddhas and Vajras and the whole realm of sentient beings, making them all enslaved and motionless.

So said the Blessed One.

Then the Blessed One, the Tathāgata, Vajra Body, Speech and Mind of all Tathāgatas, entered the samādhi called "Vajra cloud of immaculate rays" and brought forth from his vajra body, speech and mind this great Wrathful One, Vajra Yamāntaka: NAMAḤ etc.

9-II As soon as this was said, all the famous Buddhas, terrified and afraid in their hearts, contemplated Vajra Mind. Taking an unbroken skull, well-shaped and pleasing, tread it underfoot and contemplate this mantra; if it is chanted three times, Locanā and also Māmākī of the great Vajra Family will certainly at once be captured.

So said the Blessed One, Vajra Mind.

Then the Blessed Tathāgata Vairocana entered the samādhi called "Greatest among the mass of Samaya rays" and brought forth from his vajra body, speech and mind this Vajra Wrathful One, Amṛta Samaya: NAMAḤ etc.

12-13 As soon as this was said, all the famous Buddhas, fainting and full of fear, contemplated Vajra Body. In acts of vajra expulsion, with the use of all mantras, even the host of the Buddhas themselves will be driven out according to the rite.

Then the Blessed Tathāgata Ratnaketu entered the samādhi called "Vajra rays of the Buddha" and brought forth from his vajra body, speech and mind this great Wrathful One, Vajra Aparājita: NAMAḤ etc.

I4-I5 As soon as this was said, all the Buddhas born of the Great One, terrified and afraid in their hearts, contemplated the Mind of Enlightenment. When fierce and cruel rākṣasas appear with great terror and confusion, he performs actions according to the rite.

Then the Blessed Tathāgata Amitāyus entered the samādhi called "Vajra born of Amita" and brought forth from his vajra body, speech and mind this great Vajra Wrathful One, Padmasambhava<sup>2</sup>: NAMAḤ etc.

I6-I7 As soon as this was said, the first-born sons of the Dharma Vajra, terrified and fainting, contemplated the King of Wisdom. Arousing the Wrathful Kings he purifies the whole realm of space, filled with poison, the colour of the vajra halāhala<sup>3</sup>.

Then the Blessed Tathāgata Amoghasiddhi entered the samādhi called "Vajra glory born of Amogha Samaya" and brought forth from his vajra body, speech and mind this Wrathful King, Nīladaṇḍa: NAMAḤ etc.

I8-I9 As soon as this was said, all the sons of the great Evil One, terrified and afraid in their hearts, contemplated Vajrasattva. Aroused according to the ritual with a hundred and eight recitations, this famous Wrathful King destroys all evil-doers.

Then the Blessed Tathāgata Akṣobhya entered the samādhi called "Glory of clouds in all directions" and brought forth from his vajra body, speech and mind this Vajra Mahābala: NAMAḤ etc.

20-2I As soon as this was said, all the powerful serpents, terrified and afraid in their hearts, contemplated the Three Vajra Bodies. Simply by means of chanting the mantra, accomplish all actions, and make rain fall in time of drought.

Then the Blessed One entered the samādhi called "Vajra of universal destruction" and brought forth from his vajra body, speech and mind this great Wrathful One of all Tathāgatas, Ṭakkirāja: NAMAḤ etc.

22-23. As soon as this was said, all the Buddhas born of the Great One, terrified, took refuge in the Samaya and contemplated the Three Vajra Bodies. Treading on the image with the right foot, in meditation on Vajrasattva, with the mantras of the Three Vajras, the capture of all mantras takes place.

Then the Blessed One entered the samādhi called "Vajra water of the garland of wisdom" and brought forth from his vajra body, speech and mind fierce Samaya, Acala-Vajra: NAMAḤ etc.

24-25 As soon as this was said, all the gods together with their retinues, fainting and afraid in their hearts, contemplated Vajra Body. By this mantra of the Wrathful One, Mahādeva and the other gods, terrified, possessing great magic powers, are captured in the joined yantras.<sup>4</sup>

Then the Blessed One entered the samādhi called "Vajra emanation of the Samaya" and brought forth from his vajra body, speech and mind this great Wrathful One, Sumbha, the Samaya of all Vajra-holders: OM etc.

26-27 As soon as this was said, all the maidens with great magic powers, naked, their hair flowing loose, contemplated Vajrasattva. Binding with the vajra hook and noose the Lord of all Tathāgatas, trod underfoot by Vajrasattva<sup>5</sup>, all the

maidens are captured.

Then the Blessed One entered the samādhi called "Vajra arising of the truth of the great Samaya" and brought forth from his vajra body, speech and mind this dwelling of the truth of Samaya Speech, the secret of the Three Vajras, the great Samaya:

28-38 Meditate on Vajrasattva in the three bodies of the Vajra Buddha, then the Buddha will be captured by the bearers of the noose and vajra hook. By means of the great maṇḍala, uniting the body and speech of the Buddha, Vajrasattva the great King is certainly always captured. By the Wheel, the Lotus and the great Vajra, meditating on the indestructible Three Vajras, all mantras will be captured with the vajra hook and the other different hooks. Having visualised the personification of your mantra, peaceful, with the nature of all the Vajras, capture the best of human maidens by a vajra hook in her heart; she will certainly always be captured by means of the maṇḍala of air. Visualise the great form of Vairocana in a moon maṇḍala and imagine Śaci standing there; by the action of Vajra-Amṛta, if you recite his mantra fifty times, she will certainly always be captured. Visualise the great form of the vajra hook, in the vajra maṇḍala, the colour of fierce vajra flames, and a sky-maiden will be captured. Visualise the Wrathful Vajra Samaya who dwells in the Vajra underworld, and a demon maiden will be captured with the spear, vajra hook and noose. Putting chalk or red earth in your mouth when the moon is in eclipse, attain success by means of the vajra hook. Whatever name of the gods you write, Brahma, Rudra and so on, they will approach overcome with fear, according to the word of Vajra Speech. Visualise Mañju-vajra, possessing all the divine aspects, and imagine the

great Wrathful One Yamāntaka, the vajra hook, then visualising the great circle of fire which consumes the ages enjoy a yakṣa maiden. So he said.

39-40 The method of capturing has been explained with the different mudrās and mantras for them all, and if it is done otherwise it will fail. Vajrasattva the great King should be aroused again and again, for he is the supreme eternal King of all mantras.

Then the Blessed One entered the samādhi called "Vajra wisdom emanating throughout space" and brought forth from his vajra body, speech and mind this Lady of the great Samaya King Vajra Speech,<sup>6</sup> who is called Vajra Ekajaṭā: OM etc.

41-42 As soon as this was said, the serpent maidens with great magic powers, naked and aflame, contemplated Buddha-Enlightenment. By this mantra-vidyā all serpents will be captured; capturing a wide-eyed serpent maiden, enjoy her.

Then the Blessed One entered the samādhi called "Vajra born of the Sky Samaya" and brought forth from his vajra body, speech and mind this great Dharma Samaya, Vajra Bhṛkuṭī: OM etc.

43-45 As soon as this was said, all the daughters of the vidyādhara, trembling and full of fear, contemplated Vajra Wisdom. With this mantra-vidyā and the sacred law, capture a vidyādhara maiden with her swaying gold earrings; those who are born of the Three Vajra Wisdoms are immediately captured everywhere by the Vajra King of Suppression, supremely perfect and beautiful.

46-47 Further, in high and lonely places, it is taught that practisers of mantra accomplish all actions with a hundred thousand recitations of the Wrathful Ones. Those who blame the Teacher and speak ill of the Mahāyāna must diligently

be destroyed or cast out; by this means one attains the siddhi of mantras and ultimate enlightenment.

So said the Blessed One, Mahāvajradhara.

48-53 Visualise according to the ritual evil-minded enemies destroying the body, speech and mind of all the sentient beings of the ten directions, then wearing clothes made wet with blood, water or urine, tread on the image and invoke the Wrathful King with a full hundred and eight recitations, and even the Buddha will certainly be destroyed; having wet your clothes with water, when the Wrathful One has bound him tread on the image with the left foot, and even the Buddha will certainly be destroyed; wearing clothes made wet with urine, disgusting and foul-smelling, recite the mantra, and he will immediately shrivel up and die; wearing clothes wet with ashes and water, wrathfully recite the mantra a hundred and eight times, and even Vajrasattva will be destroyed; wearing clothes<sup>7</sup> wet with water, with an angry mind, naked and with hair flowing loose, frightening and wild, tread the image underfoot and destroy even the realm of space itself.

54-58 Perform the fierce Acts in a shrine of the Mothers<sup>8</sup>, in a cemetery, in an empty house, at a crossroads, or near a single image or a single tree. Chant the mantra a hundred and eight times and hide a dagger made of human bone, eight fingers long, by the enemy's door: within a fortnight the Buddha, bestower of the three bodies, free from knowledge and ignorance, will disappear or die; or else the wise man should take a complete skull of the right kind and write the mantra on it, chanting with vajra language, then hide it by the enemy's door or in his village, and he will certainly be driven out; or else write the mantra of the Wrathful One on a palm-leaf or some other material and hide it near the enemy's

house or at his door, and he will shrivel up and die.

So said the Blessed One, Glorious Vajra Mahāsamaya.

Then the Blessed One entered the samādhi called "Vajra binding of the Body, Speech and Mind of all the Tathāgatas" and brought forth from his vajra body, speech and mind this mantra for transfixing the body, speech and mind of all the three realms: OM etc.

59-65 As soon as this was said, all the Buddhas with great magic powers, fainting and full of fear, contemplated Space, the Vajra Mind. A dagger made of human bone, acacia wood or iron will destroy the Three Vajra Bodies. Absorbed in Vajra-sattva, radiant and filled with sparks of light, visualise the form which contains the Three Vajra Bodies and perform the rite; visualising the Great Symbol of Vairocana or of Vajra Passion, imagine the Great Symbol of Yamāntaka and stab the Three Vajras; by means of Vajra Amṛtakunḍali cut off the wicked and cruel, even the noble Buddha himself, with vajra yoga. This is the visualisation of the dagger: imagine the upper part as that Samaya himself and from the heart to the feet as a vajra dagger. By means of vajra meditation even a Buddha will certainly be stabbed, when Vajrasattva the great King strikes with the dagger he will quickly die.

Then the Blessed One Mahāvairocana entered the samādhi called "Vajra emanation of Body" and brought forth from his vajra body, speech and mind this mantra of the vajra dagger which strikes the Samaya Body: OM etc.

66-67 Join the bases of the thumbs in the form of mutual embrace, and strike the vajra dagger into the dwelling of Vairocana; as soon as he is struck, the great Being born of the Three Vajra Bodies will depart or be destroyed by the sacred law.

Then the Blessed One Lokēśvara entered the samādhi called "Vajra emanation of Speech" and brought forth from his vajra body, speech and mind this mantra of the vajra dagger which strikes the Samaya Speech: OM etc.

68-69 Insert the vajra finger into the open lotus of wisdom, and strike the vajra dagger into the dwelling of Vajra Passion; as soon as he is struck, the great Vajra born of the immaculate Three Bodies will depart or be destroyed.

Then the Blessed One Mahāvajradhara entered the samādhi called "Vajra emanation of Mind" and brought forth from his vajra body, speech and mind this mantra of the dagger which strikes the Samaya Mind: OM etc.

70-72 Binding the five-pointed vajra visualise it filled with sparks of light, and strike the vajra dagger into the dwelling of Vajra Mind; as soon as he is struck, the great Vajra born of the immaculate Three Vajras will depart or be destroyed. If the rite is correctly performed with the yoga of Body, Speech and Mind, you can transfix the whole extent of the vajra realm of space, there is no doubt.

So said the Blessed One, the great Vajra Dagger.

73 Then the Buddhas of the great Three Bodies, doing good to the realms of sentient beings, rejoicing, filled with gladness, sang this song:

74-76 O best abode of secrets! O gathering of essence!  
O peaceful dwelling of Dharma! O Vajra vanquishing!  
The transfixing of all the Buddhas and famous Bodhisattvas, the transfixing of Vajra Body, Speech and Mind, has been taught; this is the transfixing of all mantras, born of truth, bestowing Body, Speech and Mind, the gathering of the truth of mantras.

CHAPTER FIFTEEN

I Then Vajradhara the King, infinite unchanging space, universal consecration, knower of all, spoke vajra speech:

2-II In a deserted place, the sādḥaka should always perform the special practice<sup>I</sup> with a twelve-year-old caṇḍāla girl of noble mind; he should make a four-sided maṇḍala there, according to the rite, with excrement and urine and the other sacred substances, meditating on the Vajra maṇḍala; seating her on his lap -- fair-faced and very beautiful, purified with every quality, complete with every adornment, he should visualise the forms of the Buddhas with the circle of the five maṇḍalas, the delightful place of worship, the secret of those who practise mantra; by the method of mantra and meditation on the great form of Vairocana, possessing vajra body, speech and mind, he will become like the Buddha. By the method of Vajrasattva, he should always perform the practice with a girl of the washermen's caste, noble-minded, whose colour is like the petal of a blue night-lotus, and having performed the ritual of union with her he should begin the Acts, for this is the unbreakable law of all mantras: at that very moment he will become like Vajrasattva, like the King of all Dharmas, who accomplishes desire and liberation. With the meditation of Vajra Dharma, the sādḥaka should always perform the practice with a dancing-girl, beautiful, fair-faced and wide-eyed, and he will become the very self of Vajra Dharma, established in the ten stages, a King, possessor of Samaya Speech, supreme Lord over all.

I2-I8<sup>2</sup> Identified with Vajra Dharma, he should perform the practice with a girl from the brāhmaṇa, kṣatriya, vaiśya or sūdra castes; <sup>this accomplishes the secret</sup> he should begin the sādḥana when the vajra sun

has set, and when dawn appears he will attain success through the supreme sādhanas. Visualising the Consort of Vajrasattva, complete with every adornment, arrayed with perfumes and flowers, he will quickly gain siddhi; he will become the bestower of the Three Bodies, marked with the signs of a Buddha, radiating light for hundreds of miles. He should begin all yogas with the union of the two organs, for this is the unbreakable sacred law of all siddhis; he should eat sacred excrement and urine if he desires the siddhi of the Vajra-Holder, for this is the unbreakable sacred law of all siddhis: with excrement, urine and the other sacred substances, through the union of the two organs, ultimate reality is attained, the peaceful state of Buddha-enlightenment.

So said the Blessed One, the Vajra Samaya of Desire and Liberation.

Then the Blessed One entered the samādhi called "Vajra Wrathful One of the great Samaya", and brought forth from his vajra body, speech and mind this Wrathful One who terrifies all the Vajra Tathāgatas: OM etc.

19-22 The angry one should burn salt, and the oil of black mustard-seeds, mixed with poison and blood, together with the woman's name, in a fire of thorn-wood; this is always auspicious at midday or midnight, -- the wise one should make burnt offerings in the triangle with a thousand and eight recitations according to the rite; this should be done for three days when women are the object, by it suppression is effected for three immeasurable ages; Buddha, Dharma-Holder or Vajrasattva, if the deluded one transgresses his life will end there.

23-27 Taking charcoal from a burning-ground on the eighth or fourteenth night of the moon, if you chant the mantra

according to the rite you will always become a bestower of gifts. In meditation make an image of any enemy, and knowing the mantra draw a line through it, and he will die, there is no doubt; strike him with a hammer in meditation, and he will certainly be felled, or imagine a blazing vajra with flames in the form of the letter HŪM, it destroys all evil-doers and is of the Family of Vajrapāṇi. Having drawn a man or a woman with chalk, charcoal and so on, visualise an axe in your hand and then imagine his neck severed; by this means the Buddha, foremost of the Three Precious Bodies, desiring the good of all beings, will be struck down or killed, there is no doubt.

28-31 For the stopping of rain, imagine a vajra in the centre of a brightly blazing double-vajra filled with a mass of fiery sparks. If storms<sup>3</sup> and so on arise while a maṇḍala is being drawn, make the 'fang' mudrā and bring to mind the Enemy of Evil; as soon as they see it, whatever emanations the Buddhas or Bodhisattvas have created will disappear or else be destroyed; the Buddhas, Bodhisattvas and any other wicked beings will die, there is no doubt.

Here is the essence of the secret mantras of all the Tathāgatas: PHAṬ.

32-33 With the practice of the Wisdom-being visualise the image in the centre; wise in mantra, put a woman, complete with every adornment and characterised by every quality, in the four<sup>4</sup> places, and having opened the lotus, visualise this mantra: HŪM.

34-35 Visualise the Lord of Vajra Yoga, blazing, the colour of the five rays, make him descend into your vajra body, speech and mind, and you will reach enlightenment; at that very moment you will become like Vairocana, Vajrasattva, the Great King, the Buddha, Possessor of the Three Vajra Bodies.

The samādhi called "Vajra birth of all beings".

36-38 Having found a woman according to the rite, fair-faced, desiring good, begin worship in a lonely place, and take and eat the secret; at that very moment you will become equal in splendour to Mañjuśrī, master of invisibility<sup>5</sup>, glorious, the colour of the golden Jambu river. Eat food, excrement or meat, chanting mantras according to the rite, and the Buddhas will not see you..

So said the Blessed One, Mahāvajradhara.

39-48 Taking excrement according to the rite, put it in a covered skull-bowl<sup>6</sup>, chanting the mantra a hundred and eight times the sun-like Buddhas will not see you; taking the flesh of dogs or horses or human flesh according to the rite, eating it from the skull with the ritual of union, they will not see you; a pill mixed with excrement wrapped in the three metals: with the union of the two organs all the Buddhas will not see you; a pill mixed with dogs' flesh wrapped in the three metals: with the union of the two organs all the Buddhas will not see you; a pill mixed with human flesh wrapped in the three metals: with the union of the two organs all the Buddhas will not see you; a pill mixed with cows' flesh wrapped in the three metals: with the union of the two organs all the Buddhas will not see you; keeping the vow, make a pill of the creatures born in excrement: with the union of the two organs all the Buddhas will not see you; a pill mixed with camphor and sandal-wood<sup>7</sup> wrapped in the three metals: with the union of the two organs all the Buddhas will not see you; a pill mixed with gall-stone and aloe-wood wrapped in the three metals: with the union of the two organs you will become Vajra Mahābala; a pill mixed with camphor and saffron wrapped in the three metals: with the union of the two organs all the Buddhas will not see you. So he said.

49-51 Having consecrated the Great Symbol of any Vajra-Holder, you will become like him, glorious, with great strength and courage, you will become radiant like the Buddha, the glorious one, whose scope extends for millions of miles, wandering in the three thousand worlds; with the great strength of Mahā-bala you may love a maiden from the realm of desire, who knows the delights of the gods and keeps the Family vow, or from the realm of form.

So said the Blessed One, the great Vajra of Samaya Invisibility.

52 Then the wise Buddhas, full of joy, their minds bewildered, their eyes open wide with wonder, sang this song:

53 Most wonderful is this: O changeless abode of secrets!  
O self-purified! O most faultless Dharma!

54 Then Vajradhara the Teacher, the Creator, Accomplisher, great and changeless, Buddha, Vajra, great Dharma, spoke vajra speech:

55-59 By the practice of the Vajra of Beings<sup>7</sup>, bliss arises for the Vajra-holders; by distinguishing the Enlightenment of the Buddha, bliss arises for those of the Vajra Buddha; it is taught that the Uṣṇīṣas attain joy through the forms of Vajra Locanā and the others, and meditation on the Vajra Buddha is best for the Wrathful Ones; meditation on Ratnaketu for those who follow the Dharma of the Vidyā King, and on Amitāyus in the practice of the Vidyā Queen; meditation on the Wisdom of Amogha for the mantras which perform all Acts, and indeed for all mantras meditation on Vajrasattva. So he said. In the tantras of the mantras of yakṣiṇīs, Yamāntaka should be visualised, and for all mantras of yoga it is auspicious to arouse him on one's head.

So said the Blessed One, Mahāsamaya.

60 With these vajra meditations the maṇḍala of mantra-bliss, the sādhana of the Great Samaya, is taught for the good of sādhakas.

61 Then Vajradhara the Teacher, the Lord, the Master of all Dharma, pure in body, speech and mind, spoke vajra wisdom:

62-67 On pleasant mountain-tops and in lonely forests practise vajra meditation by the method of chanting mantras; Vajrasattva and all the others, aroused by mantra and meditation, will perform the various actions according to the word of the Work of Speech.<sup>8</sup> Visualise the great form of Vajra Dharma, ruby-coloured, and visualise the Families in the three centres of his vajra body, speech and mind. Performing the whole ritual of descent,<sup>9</sup> you will certainly succeed: arousing, fixation, great divinity, and the noble stage -- the fourth, should be performed with vajra siddhi, thus success is always won. Taking a twelve-year-old girl or boy, complete with every quality, visualise the descent; when you have performed all the rituals the Acts will be successful, but otherwise the creatures of the three realms will laugh at you.

Here are the syllables of the essence mantras: HŪṂ  
HAḤ ĀḤ JHAṬḤ.

68-71 Even the realm of space, lifeless and devoid of all thought, even Vajrasattva himself, is made to descend by the ritual. HŪṂ is Vajrasattva himself, HAḤ is Vajra Body, ĀḤ is the King, the Dharma-Holder, these are the secret words; JHAṬḤ is called the arouser -- this means moving and shaking, for this is proclaimed as the secret of all arousing. Aroused by Vajrasattva they will rise up to the height of a hand, or of two, five or eight hands, overcome with fear; as with the first, so it is with them all: this accomplishes the secret.

72 Then Vajradhara the King, Lord of all Tathāgatas, pure dwelling of the Three Bodies, spoke these words:

73-83 This destruction of all evil-doers can be done even by those who are not solely engaged in it, keeping the vow, but it can be done by no other yoga: making an image of the enemy with chaff and coal from a burning-ground, naked and with your hair flowing loose, destroy even the three worlds; making an image of the enemy with ashes from a burning-ground, with one thousand, one hundred <sup>10</sup> and eight recitations he will die, there is no doubt; making it with various kinds of meat, the flesh of cows, horses and dogs, in a three-cornered maṇḍala, even the Vajra with certainly perish; with human flesh, the Vajra-produced destruction of all is taught, for this is the irresistible destroyer of all enemies; making an image of the enemy with the excrement and urine of those who follow the great Dharma, wrathfully burn it in a fire of thorn-wood, and even the Buddha will certainly perish. So he said. Making an image of the enemy with earth from both banks of a river, fill all its limbs, the size of a sesamum-seed, with poisonous thorns with the words of arousing on them, and even the Buddha will certainly perish. So he said. Black mustard-seeds, salt, oil, poison and thorn-apple, these are taught as the supreme destroyers of all the Buddhas. Wearing clothes wet with charcoal, with a wrathful mind, treading the image underfoot, he will certainly be siezed by rākṣasas; making an image with powdered bones, poison and blood, even the fierce Vajrasattva will quickly be siezed; treading underfoot an image filled with excrement and urine mixed with mustard-seeds, he will be struck by a raging fever. So he said.

Here is the essence of the great Wrathful Vajra Samaya of all Tathāgatas: NAMAḤ etc.

84-85 Destruction of body, speech and mind, whether with burnt offerings or in meditation, must be done with undistracted thought, this is the supreme slaying. Visualise Vajrasattva, the great Wrathful One, ugly and terrifying, holding an axe and a hammer in his hands, then perform the meditation.

Here is the sacred law of the great fierce Wrathful One:

86-97 Visualise the realm of space completely filled with all the Buddhas, then imagine it destroyed by that evil one and he will die at that very moment; visualise it filled with Buddhas and Bodhisattvas, destroyed by the evil being, and even Vajradhara himself will die; the mantra-practiser should first visualise the enemy harming the Buddhas, then imagine him terrified and overcome with fear, and he will die, there is no doubt; imagine him terrified by various kinds of rākṣasas, fierce, raging, irresistibly wrathful, and even Vajradhara himself will die; imagine him devoured by owls, crows, vultures, jackals and long-beaked birds, and even the Buddha will certainly perish; imagine a black snake, very angry, fearful to fear itself, with deadly poison in its forehead, and imagine him bitten by this particular snake, -- even the Buddha will certainly perish. This is the supreme arousing, the great fear, which brings down plague and disaster on the beings of the ten directions: he who keeps this vow should strike the enemy's breast with a powerful hammer, and his life will end, according to the word of Vajradhara; imagine splitting and chopping with the vajra axe and other weapons, and even fierce Vajrasattva, bestower of the Three Bodies, will die; stab the mantras of rākṣasas, gods and so on, for this is the supreme slaying, the unbreakable sacred law. Think of all the beings dwelling in the maṇḍala as your own vajra

skandhas which you slay; thus and no otherwise do they rejoice. The Buddha, the Teacher, Vajradhara, Vajra Dharma and the Vajra-possessor will die by this yoga of meditation, according to the word of Vajra Mind.

So said the Blessed One, the great Samaya Vajra Wrathful One.

98 Then Vajradhara the King, all Space, great Sage, universal consecration, perfectly enlightened, spoke vajra wisdom:

99 Wonderful is the self-purified, unsurpassed Vajrayana! Although dharmas are unarisen the Jinas teach arising!

Here is the vajra secret of the minor Act:

IOO Draw a snake with chalk or charcoal, ugly and fear-inspiring, black, angry, enveloped in flames, with a forked tongue and a row of fangs.

Here is the essence which arouses the angry snake: KHAM.

IOI Imagine poison like halāhala in its mouth, visualise it blazing, the colour of fire, and it will certainly move.

Here is the essence which attracts all poison: HRĪḤ.

IO2-IO4 Imagine that it siezes all the poison produced from various sources in the three realms, and visualise it falling down: at that very moment you will become an ocean of deadly poison which destroys all creatures as soon as it touches them. Frogs, scorpions and so on, and all kinds of snakes, should be created by this ritual, with the characteristics of arising in yoga.

Here is the essence which removes all poison: OM.

IO5 Visualise poison from the eye and so on, and any other deadly poison, attract it by vajra wisdom and send it into the maṇḍala of vajra space.

So said the Blessed One, the great Vajra Samaya Poison.

Here is the vajra essence of the sacred law of curing poison: HŪṂ.

IO6-IO7 Visualise this great vajra essence, white in colour, a cloud of light, brightly shining, cool as the rays of the moon, draw it in, and at once it will rise up through the four centres<sup>II</sup>; visualising this two or three times, imagine vomiting it out, and the poison-filled realm of space will become free from poison at that very moment. So he said.

Here is the essence which attracts all secondary poisons: ĀḤ.

IO8-II0 Boils, ulcers, pox, and any other known diseases, vanish just by this meditation, according to the word of Vajrapāṇi; visualise it at the centre of a great eight-petalled lotus, pure as the moon, enveloped in the five rays of light; for drawing in, the Samaya is black, and for arousing it is white: this is the secret abode of meditation, secret faultless wisdom.

Here are the mantra syllables, the vajra essences which cure sickness from within and without:<sup>I2</sup>

JINAJIK ĀROLIK VAJRADHRK

III-II4 With the vajra arousing of sickness, visualise the form of whichever word you choose, which attains virtue through devotion; visualise the Samaya in the form of a monkey or a dog, coming out from your body, speech and mind centres; remaining in the Vajra state, visualise a vajra or a wheel, and imagine the Samaya of body, speech and mind pulverised by it: at that moment the famous Bodhisattvas, perfectly enlightened, will bestow with joyful looks the holy state of blessing.

II5-II8 And he said: visualise clouds of Buddhas, a great cloud of the Vajra King, in your vajra body, speech and mind, for freedom from sickness; visualise the wrathful Buddhas and Bodhisattvas of the ten directions: their slaying is the

absolute truth. Whatever is the result of magic Acts also will be destroyed within a week by this yoga of meditation, by the method of a hundred and eight recitations; or else the rite of vajra meditation is done by means of your Mantra King: this is the unbreakable sacred law of all sickness.

II9 Then Vajrádhara the King, the Hook of Wisdom, brightly shining, the great Vajra of desire and liberation, spoke these words:

I20-I2I Although the dharmas are like a dream, unarisen in their essential nature, self-purified reality, yet vajra illusion is taught: sādhakas, intent on meditation and mantra, Buddhas and Bodhisattvas, always dream dreams in two different ways.  
I3

Here is the great sacred law of dreams:

I22-I32 Soon you dream of yourself as having attained the supreme wisdom of enlightenment, with the radiance of the Buddha, or as the Buddha's Body of Bliss; you dream that you are worshipped by the great Beings of the three realms, you dream of your image, the colour of Great Wisdom, worshipped by Buddhas and Bodhisattvas and the five sense desires; in dreams you see your image as the transcendent form of Vajra-sattva, Vajra Dharma of great fame, or the renowned Secret Vajra; the great Buddhas and Vajra-possessing Bodhisattvas bow down, you dream dreams such as this, granting siddhi of body, speech and mind. If you dream of a charming maiden of the gods, complete with all adornments, or of young boys and girls, you will attain siddhi; you dream clearly of all the Buddhas of the ten directions in their own lands, and with minds full of joy they bestow the delightful treasury of Dharma; established in vajra meditation, with the sacred law of yoga you see your body in the Wheel of Dharma, surrounded by all the Buddhas; with the sacred law of meditation,

blessed by all the Buddhas, you see many pleasure-groves and gardens, adorned by maidens of the gods; you dream that you are consecrated by the Buddhas and Bodhisattvas, you dream that you are worshipped by the great Vidyādhara Kings. And he said: if you dream these kinds of pure Vajra-born dreams, you will attain the highest, born of Vajra, Body, Speech and Mind; with vajra thought, if you dream of caṇḍālas, dogs and so on, you will attain the mind-dwelling of wise Vajrasattva.

Here is the essence of the sacred law of the examination of dreams:

I33 In the contemplation of mind, all dharmas are found to exist in one's own mind, and this mind dwells in vajra space: there are no dharmas and no Dharma-nature.<sup>I4</sup>

Then all the Blessed Tathāgatas, overcome with wonder and amazement, asked Vajrasattva who removes the doubts of the Samayas of the Body, Speech and Mind of all the Tathāgatas: O Blessed One, what is this? --

I34 although dharmas are unsubstantial, the reality of dharmas is taught:

O how wonderful is meditation on space within space!

Then the Blessed One, the Tathāgata, Vajrapāṇi of the Body, Speech and Mind of all Tathāgatas, said to all the Tathāgatas: O Blessed Tathāgatas, space is not connected with any dharmas, nor is it apart from them, nor does it know itself to pervade everything and see everywhere; in the same way, Blessed Tathāgatas, dreams and the products of dreams should be understood. O Blessed Tathāgatas, just as space is unimaginable, imperceptible and unobstructed, in the same way, Blessed Tathāgatas, all the dharmas should be understood. O Blessed Tathāgatas, just as the Samaya which is the vajra

dwelling of body, speech and mind and all dharms is all-pervading and of one nature, which is the nature of Mind, so the realm of body, speech and mind and the realm of space are not twofold and do not cause duality. O Blessed Tathāgatas, just as all beings exist in space, but space does not exist in the realm of desire, nor in the realm of form, nor in the formless realm, and a dharma which does not exist in the three realms has no arising, and that which has no arising cannot be produced by any dharma, so therefore, Blessed Tathāgatas, all the dharmas are unsubstantial.

O Blessed Tathāgatas, just as the mind of enlightenment creates the vajra<sup>dwelling</sup> which gives birth to the wisdom of all the Tathāgatas, but that mind of enlightenment does not exist in body, nor in speech, nor in mind, and a dharma which does not exist in the three realms has no arising, so is this vajra dwelling which gives birth to the wisdom of all the Tathāgatas.

O Blessed Tathāgatas, a dream does not know itself to be a dream among the three realms, nor does a man who dreams know himself to be dreaming, and action in the three realms is like a dream, the image of a dream, the product of a dream: in the same way, Blessed Tathāgatas, all the Buddhas and Bodhisattvas and all the sentient beings in the world-realms of the ten directions should be understood as without self like a dream.

O Blessed Tathāgatas, just as the wishing-jewel is lord of all jewels, endowed with every virtue, and whatever sentient beings ask for -- gold or jewels or silver -- it makes them all appear as soon as they are thought of, but those jewels and so on do not exist in the mind or in the wishing-jewel, in the same way, Blessed Tathāgatas, all dharmas and Buddha-dharmas should be understood.

Then all the Blessed Tathāgatas, their eyes open wide with great joy, said to the Tathāgata, the Body, Speech and Mind of all Tathāgatas: it is wonderful, O Blessed One, that the Buddha-dharmas as well as all the dharmas pervade the realm of space!

Then all the Buddhas and Bodhisattvas bowed down at the feet of the Blessed Tathāgata Vajrapāṇi and said: the Blessed One has taught the collection of all mantra-siddhis; where do all these vajra mantra-siddhis exist?

Then Vajrapāṇi praised the Tathāgatas and Bodhisattvas and said to all the Tathāgatas: O Blessed Tathāgatas, the mantra-siddhis do not exist in the body, speech and mind of all the mantras, because <sup>15</sup> the mantra-siddhis and body, speech and mind have no arising in absolute truth; and yet, Blessed Tathāgatas, all the mantra-siddhis and all the Buddha-dharmas do exist in your own vajra body, speech and mind, but that vajra body, speech and mind does not exist in the realm of desire, nor in the realm of form, nor in the formless realm. Mind does not exist in body; body does not exist in mind; speech does not exist in mind, mind does not exist in speech; and why is that? -- because they are self-purified like space.

Then all the Tathāgatas said to the Tathāgata, Vajra Body, Speech and Mind of all Tathāgatas: O Blessed One, where do the dharmas of all the Tathāgatas exist and where do they come from? Vajrasattva said: they exist in your body, speech and mind, and they come from your body, speech and mind. The Blessed Tathāgatas said: where does mind exist? He answered: it exists in space. They asked: where does space exist? He answered: nowhere. Then all the Buddhas and Bodhisattvas were filled with wonder and amazement, and entering into the Dharma-nature of their minds remained contemplating in silence.

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## CHAPTER SIXTEEN

Then all the Blessed Tathāgatas gathered together again, and addressing the Blessed Tathāgata, the Vajra Body, Speech and Mind of all Tathāgatas, with words from the vajra body, speech and mind of all the Tathāgatas, worshipped him with many offerings of the vajra jewels of all the Tathāgatas.

Then the Blessed Tathāgata Vajrapāṇi entered the samādhi called "Samaya King, the lion-like maṇḍala of all Vajras", and brought forth from his vajra body, speech and mind this maṇḍala of the Vajra Body of all Buddhas:

I-6 Now I will proclaim the supreme maṇḍala of Body, which resembles the maṇḍala<sup>I</sup> of Mind, supreme among all maṇḍalas. Make a square of sixteen cubits, very beautiful, the maṇḍala of all the Buddhas, ruled by Vajra Body; within it draw a circle according to the vajra rite, making it the place of the vajra mudrā, supreme and secret among all mantras; draw Vairocana's place in the centre, then Akṣobhya and the others, and put the Goddesses of Vajra Body, Speech and Mind at the corners and the Wrathful Ones of invincible strength at the doors. The knower of mantra should offer worship in secret vajra meditation, for this is the unbreakable sacred law of all mantras; certainly he should make the special offerings of the five nectars, for this is the sacred law of all mantras of Vajra Body.

The maṇḍala of the Body of all Tathāgatas.

Then the Blessed Tathāgata Vajrapāṇi entered the samādhi called "Array of clouds of all the Vajra Speech Samayas", and brought forth from his vajra body, speech and mind this maṇḍala of Vajra Speech:

7-I2 Now I will proclaim the supreme maṇḍala of Speech,

resembling the maṇḍala of Mind, supreme among all maṇḍalas. Make a square of twenty cubits according to the rite, and in vajra meditation mark out four corners and four doors; in the middle draw a large round circle, and intent on the ritual draw all the symbols together: put the Great Symbol of Amitāyus in the centre, and place them all in that delightful maṇḍala vajra dwelling. Having made the supreme<sup>2</sup> very clearly according to the rite, then perform secret worship: thus the Vajra-possessioners will rejoice; making offerings with the sacred five nectars, siddhi will be attained, for this is the unbreakable sacred law of all Buddhas.

The maṇḍala of the Speech of all Tathāgatas.

Then the Blessed Tathāgata Vajrapāṇi entered the samādhi called "Array of clouds in all directions", and brought forth from his vajra body, speech and mind this most hidden secret of the maṇḍala:

I3      Whichever image, such as Vajradhara, you draw at the centre, you will become his maṇḍala dwelling, born of secret body, speech and mind.

This is the most hidden secret knowledge of the dwelling of the Vajra Body, Speech and Mind of all Tathāgatas.

Then the Blessed Tathāgata Vajrapāṇi entered the samādhi called "Production of all maṇḍala circles", and brought forth from his vajra body, speech and mind this secret vajra body, speech and mind of all maṇḍalas: here are the essences, the mantras of the vajra maṇḍalas; the syllables for laying the threads:    OM    ĀḤ    HUM.

I4-I9    Laying the vajra threads and distributing the powdered colours should not be done by the mantra-being, or enlightenment is hard to attain; therefore, he who knows the Samaya method, having made the mantra deities descend, visualising

the place of consecration should imagine the maṇḍalas. Make the great King Vairocana and Locanā descend: the delightful maṇḍala dwelling of Body, which brings about the qualities of Vajra Body; make the great King Vajra Dharma and his Dharma Consort descend: this is the everlasting secret of all mantras; make the great King Vajrasattva and Māmaki descend: this is the most wonderful secret of all mantras. If this is done, they come with blessing and power, and joyfully reveal the supreme secret.<sup>3</sup>

20-23 And he said: the mantra-being should perform the most wonderful vajra secret: having captured all the Buddhas by the Wrathful King,<sup>4</sup> he should worship them: at sunrise, noon and sunset, with the yoga of the Three Vajras, he should perform the Samaya<sup>5</sup> worship of the faultless Three Vajras, which achieves mantra siddhi. And he said: offer to all mantras the wondrous offerings, -- excrement and urine, meat and oil, and sandal-wood,<sup>6</sup> the fifth, born of the mind, -- semen gives joy to all mantras, it is taught; this is the supreme sacred law, fulfilling Buddha-enlightenment.

24-35 By yourself<sup>7</sup> perform this laying of thread; having visualised Vairocana imagine the disciple as Vajrasattva or famous Amṛtavajra, brilliant with vajra light, and visualise the place of ritual, attended by all the Buddhas; lay down the Five Buddhas, the great Kings, in the vajra threads, for this is the most wonderful secret of all Buddhas. Lay out also the powdered colours, in twenty-five sections, for this is highest enlightenment, the secret of all Vajras. For all the mantras, visualise vajra HŪM, divine Body, Speech and Mind,<sup>8</sup> in the five places; if this done, the Sons of the Indestructible Three Vajras, overcome with fear, will bestow their blessing on the wise Vajrasattva.<sup>9</sup> With undistracted mind, abiding in the samādhi of Vajrasattva, visualise placing the

vajra jars, taught by the masters of mantra-tantras. The knower of mantra, desiring the fruit of all siddhis, should offer fire-oblations of excrement, urine, meat, oil and so on; he should offer the complete vajra oblation to the indestructible Three Vajras by putting it in the mouth of his deity whose image he has visualised in the centre; uniting the two organs, the wise one should make the offering a hundred and eight times, for this is the unbreakable sacred law of all Buddhas. By the yoga of Vairocana he should visualise the disciple as produced from the Three Vajras, the syllable  $\bar{A}H$  in his body, speech and mind, and the Vajra will possess him; Vajrasattva the great King and renowned Vairocana will bestow blessing on body, speech and mind.

Here are the vajra words for entering the great maṇḍala:  $\bar{A}H$  KHAM VĪRA HŪM. This is the vajra mantra essence of the body, speech and mind of all Samayas.

Here is the hidden knowledge of the secret of the great Vajra consecration:

36-39 With clouds of music and fragrance, he who holds the Vajra lineage should visualise space completely filled with all the Buddhas. And he said: <sup>II</sup>with the mantras of the Three Vajra Bodies, he who keeps the vow should strike them with mustard-seeds, then they themselves will bestow consecration on him; or, with the samādhi of Vajrasattva, the wise one should visualise the Buddhas, and imagine the jars held by the great Samayas, <sup>I2</sup>then the knower of mantra should visualise the disciple, whose mind is ever undistracted, as Vajra Vairocana, and place the jars on his vajra body, speech and mind.

Here is the secret of all consecrations, spoken with vajra speech by all masters:

.40 I bestow the great Vajra consecration of all Buddhas, born of the Three Secret Vajras, worshipped by the three realms.

Here is the secret rite by which all disciples request the great Vajra:

41 As the Vajra of Enlightenment bestowed the supreme worship on the Buddhas, bestow it now upon me, O Vajra Space, for my salvation.

42-48 Then he should bestow consecration upon him with a joyful mind; he should place the Lord in his heart through union with the deity's image, and reveal the maṇḍala to the wise disciple, and tell him the secret law proclaimed by all the Buddhas: kill living beings, speak false words, take what is not given, and frequent women. He should exhort all beings with this vajra way, for this is the everlasting sacred law of all Buddhas. And he said: then he should give him the mantra, explaining the arousing with mantras, and having given the samādhi of the Mantra King he should begin the secret: chanting mantras according to the rite, with vajra <sup>I<sub>3</sub></sup> mind he should make him eat semen or excrement, thus siddhi is not hard to attain. These <sup>I<sub>4</sub></sup> are the four great secrets, the secret of all Vajra-possessors, they dwell in the mantra circle in the form of women to act for the good of all beings.

Here<sup>is</sup> the secret which gives joy to all the mantras of the vajra maṇḍala:

49-50 He should offer all the mantras the flesh of elephants and horses, and human flesh, to eat, thus the protecting deities are pleased. Every day the wise one should show the maṇḍala to the vajra disciple, with the rituals of the five nectars and the five meats and the secret vajra word; visualising the syllable OM of all mantras, it immediately blazes up.

So said the Blessed One, the great Mantravidyāpuruṣa.

51-53 Attentively strive for the attainment of all siddhis, the sādhana of the great Samaya and Buddha-enlightenment itself. Invisibility, strength, energy, and the supreme vajra capturing, -- with the maṇḍala they are all attained, according to the word of Vajra Body. Make equal parts of the five nectars and the five meats and keep them in a covered bowl<sup>15</sup>, and you will dwell among the Buddhas. So he said.

Here is the excellent word for the sādhana of all the secret vajra messengers:<sup>16</sup>

54 At the centre of space visualise the syllable HRIḤ bright with flames, and imagine the realm of space completely filled with all the Buddhas; make the dwellings of their body, speech and mind fall down there into the mantra.

Here is the essence of blessing, the vajra mantras of body, speech and mind: ĀḤ KHAṀ DHĪḤ .

55 Visualis~~ing~~ the great form of Vajrapāṇi, the great light of Padmapāṇi, and the great form of Aparājita, and set down the dwelling of the secret ones.

Here is the dwelling of the Vajra secret ones:

56 Visualise Akṣobhya at the centre of the sun maṇḍala, and the great circle of Amitāyus, and Vajra Vairocana in the same way; by intense sufferings arouse all the brightly shining ones in their hearts.<sup>17</sup>

Here is the arousing of the essence of all the Vajras:

<sup>18</sup>  
AM.

57 With great spears, great vajras, hooks, and other excellent weapons, arouse the Vajra according to the rite, and Buddha-enlightenment will be attained.

58-60 And he said: on pleasant mountains and many kinds of islands, within a fortnight the Buddha state will be attained,

there is no doubt. The enlightened one will have servants as many as the grains of dust in the thirty-six Sumerus, he will visit the lands of all the Buddhas of the ten directions, he will hear the profound Dharma and reach the stage of the Buddha-nature.

So said the Blessed One, Vajra Samaya Laughter.

Here is the secret vajra, the secret of all messengers:

61 Always arouse the messengers by placing the mantras of Vajrasattva the great Wisdom, the Holder of Vajra Speech, and Vajra Body.

Here is the fourfold sacred law of the mantras of the Vajra Wisdom Circle: Samaya arousing, Samaya sending-out, Samaya invoking and Samaya binding.

62 They make the vast, pure, empty realm of space into a ball, with marvellous vajra form.

So said the Blessed One, great Vajrasattva, Only Son of all the Buddhas.

63-71 If you wish to overcome a Buddha or Vajrasattva, visualise this most secret great Bearer of the Three Vajras: at the centre of space visualise Mañjuvajra of great power, and make the tip of his crown shoot forth five arrows; the knower of mantra should make them fall on the five centres by means of the Wrathful Vajra, he should imagine him fainting and terrified by the famous arrows, his mind fixed on the Youthful One.<sup>19</sup> This meditation should be practised for a fortnight, arousing the secret ones: it is called the secret of all mantras by him who understands the vajra meaning. At the centre of space imagine the holy Buddha maṇḍala, and visualise the Three Vajras and the others with the vajra mantras HŪM and so on; visualising OM in his eyes, show him this according to

the ritual,<sup>20</sup> and he will see the form of all the mantras, who possess the three vajra bodies. Practise this yoga in great afflictions such as hunger and thirst, and all sufferings will be destroyed, according to the word of Vajra Mind: visualise the great form of Vairocana, the fulfillment of all desires, and imagine VAM in his mouth and OM on his tongue; this is the source of all nourishment, adorned with the wishing-gem, peace which removes all sufferings, created by vajra wisdom.

So said the Blessed One, Vajra Wishing-gem.

Then the Blessed Tathāgata Vajrapāṇi, the great Hero, Vajra Tathāgata, brought forth from vajra speech the great vajra meditation word, VĪḤ.

72-73 At the centre of space visualise the shining Buddha maṇḍala, and having created it, with the yoga of the Three Vajra Bodies, visualise this mantra; visualising the emanation of the Yellow Vajra, complete with every adornment, peaceful, with piled-up hair and a crown, begin all the Acts.

The samādhi called "Garland of waves of the Vajra Hero".

Then the Blessed One, Vajradhara, entered the samādhi called "Vajra of universal sound", and brought forth from his vajra body, speech and mind this great vajra meditation word,

CUM.

74-75 At the centre of space visualise the holy sun maṇḍala, and according to the ritual, clouds of Buddhas, the most renowned Three Vajras; to make them descend into body, speech and mind, visualise Cundavajrī, white in colour, complete with every adornment; visualising Vajrasattva the great King, place the mantra word.

The samādhi called "Wisdom-light of the Vajra Samaya".

Then the Blessed Tathāgata Vajrapāṇi entered the

samādhi called "Vajra enjoyment of all hopes", and brought forth from his vajra body, speech and mind this way of the circle of samādhis: JAM.

76-79 At the centre of space visualise the holy Budhiṃ maṇḍala, and by the ritual make all the Buddhas descend, with vajra meditation. Visualise the great yakṣa Jambhala, the bringer of wealth, peaceful, in yakṣa form, with piled-up hair and a vajra crown; according to the ritual visualise the Five Buddhas in the five centres; abiding in meditation, offer him the water of vajra nectar; according to the ritual visualise Vajrasattva on his crown, in this way Jambhala, the brightly shining Lord of Yakṣas, is pleased.

The samādhi called "Glorious banner which pleases the wealth-bringing Vajra Samaya Mudrā".

Then the Blessed Tathāgata Vajrapāṇi entered the samādhi called "Glory of enjoyment of the vajra senses", and brought forth from his vajra body, speech and mind this vajra word, the law of all yakṣiṇīs: KṢIM.

80-82 At the centre of space visualise a square, beautiful, composed entirely of the four jewels, filled with flowers and perfumes; imagine space completely filled with all the yakṣiṇīs, and make them descend by the yoga of the Three Vajras, visualising them as a single form; meditate upon this with the work of the three vajra bodies<sup>21</sup>; abiding in meditation on Mañjuśrī, visualise the Wrathful One on her crown and the mantra word in her heart, and begin vajra yoga.

The samādhi called "Vajra meditation on the state of identity with all yakṣiṇīs".

Then the Blessed Tathāgata Vajrapāṇi entered the samādhi called "Vajra emanation of the siddhis of all vajra mantras", and brought forth from his vajra body, speech and mind

this lower siddhi:

83-84 Those who are at the stage of the lower siddhis are accomplished in body, speech and mind, possess a shining Buddha-body, and are golden as the Jāmbu river; in the siddhis of invisibility and so on, you become the Lord Vajradhara;<sup>22</sup> in the siddhis of the Yakṣa King, you become a Lord of Vidyādhara.

Here are the secret mantra-siddhis, the forms of all vajra siddhis:

85-86 All the beautiful forms attained through mantra-siddhi give joy to all the world-realms by the sight of them alone; among them he who attains the Uṣṇīṣa siddhi becomes Lord of the wishing-gem, meditated upon by the Vajra Buddhas, creator of Buddha-enlightenment.

So said the Blessed One, Vajra who Fulfills all Hopes.

Then the Blessed Tathāgata Vajrapāṇi, Lord of all the Tathāgatas, brought forth from his vajra body, speech and mind this practice of taking the Vidyā vow of the Vajra Body, Speech and Mind of all Tathāgatas:

87 Meditate on body, speech and mind as Vajra Body, Speech and Mind; this should be done with their own forms,<sup>23</sup> and thus siddhi will be attained.

Here is the Vidyā vow of Body, Speech and Mind:

88-98 Make according to the rite a large image, white-coloured, with piled-up hair and a crown, bound by the mantra vow, and taking a sixteen-year-old girl, fair-faced, wide-eyed, adorned with every adornment, practise the Vidyā vow; imagine her with the vajra signs of the Body of Bliss of Locanā, knowing the rituals of mudrā and mantra, well instructed in the mantra-tantras; make her the Consort of the Tathāgata, established in Buddha-enlightenment; he who

keeps this great vow should perform secret worship at the four times, taking stems, roots and fruit as food and drink; in this way he will soon become the Buddha, the Lord, the vast Ocean of Wisdom; in six months he will attain all this, there is no doubt. Always stealing others' goods, killing, deception, enjoying vajra passion: this is the vow which binds him. For Vajra Speech and the Supreme Mind, it is correct to visualise the Lady with the Hook of Vajra Passion and Māmaki girdled with virtues; or else he should visualise his own mudra,<sup>24</sup> the meditation of the Vajras of the three syllables; thus the all-knowing Buddhas will rejoice, there is no doubt. With undistracted thought the sādḥaka should always beg alms in the forest, overcome with fear they will offer him heavenly food; he himself is the Three Vajras, he transcends death and becomes immortal, the vajra syllable.<sup>25</sup> Taking a woman of the gods or serpents, yakṣas or demons, or a human woman, practise the Vidyā vow kept by the wisdom of the Three Vajras; this is the great, the secret reality, of all mantras, born of the wisdom of the Three Vajras, entrance to Buddha-enlightenment.

So said the Blessed One, Vajra Samaya Truth of the Vidyā Vow of all Tathāgatas.

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CHAPTER SEVENTEEN

Then all the Blessed Tathāgatas gathered together again and supplicated the Blessed One, the Tathāgata, Vajra Body, Speech and Mind of all Tathāgatas:

- I-5 Akṣobhya Vajra, supreme wisdom, vajra-realm,  
                   great sage,  
                   threefold maṇḍala, supreme Three Vajras,  
                   secret speech, hail to thee!  
                   Vairocana, supremely pure, vajra peace, great joy,  
                   naturally luminous, greatest of the great,  
                   vajra Teacher, hail to thee!  
                   Ratnarāja, profound depth, vajra space without fault,  
                   by nature pure and undefiled, Vajra Body,  
                   hail to thee!  
                   Vajra Amita, great King, without thought,  
                   bearer of vajra space,  
                   accomplished in transcendent passion, Vajra Speech,  
                   hail to thee!  
                   Amogha Vajra, perfect Buddha, fulfiller of all hopes,  
                   born of intrinsic purity, Vajrasattva, hail to thee!
- 6 Praise the Vajra Bodies of Bliss with these peaceful words of praise, uttered by all the Buddhas, and you will become like the Buddhas.
- 7 Then Vajradhara the Teacher, compassionate to all the Buddhas, proclaimed vajra speech, the pure word of the vajra  
                   I  
 secret:
- 8 Wonderful is the supreme syllable, the Dharma-realm  
                   of all the Buddhas,  
                   by nature luminous and pure, faultless as the realm  
                   of space!

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this sacred law of the Vajra Body of all the Buddhas:

9 Buddhas, shining Oceans of Wisdom, should keep the four sacred laws, they should always eat human flesh: this is the supreme law.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this sacred law of the Vajra Speech of all the Buddhas:

10 The great syllables of Vajra Speech should keep the four sacred laws, they should always eat excrement and urine: this is the most wonderful secret.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this sacred law of the Vajra Mind of all Vajradharas:

II-13 Vajra-beings with great magic powers should keep the four sacred laws, firm in their vows they should always eat blood mixed with semen: this most wonderful law of Vajra Body, Speech and Mind belongs forever to all Buddhas and should be kept by the followers of Vajradhara. Whoever keeps this sacred law, Vajrasattva of great splendour, attains insight into body, speech and mind, and becomes a Buddha at that moment.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of the independent (pratyeka) Buddhas:

14 Theirs is the teaching concerning body, founded on the vajra body, conduct which causes incarnation as a sentient being, the everlasting sacred law.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of the listening disciples (śrāvaka):

15 They practise the ten virtues, the path of actions, but they are without wisdom: this is the wonderful sacred law of all who have faith in the lower stages.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of Brahmā:

16 Whatever action he performs through the path of delusion, fearful and terrible, becomes a guide to Buddha-enlightenment, the state of vajra body.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of Rudra:

17 With various forms he should love all the women who dwell in the three worlds, born of the Three Vajras: this is the most wonderful sacred law.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of Viṣṇu:

18 With vajra meditation he should kill all that are born of sentient beings, dwelling in the indestructible Three Bodies, and even the vajra realm of space itself.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of the Three Vajras:

19 Vajra Body becomes Brahmā, Vajra Speech is Mahēśvara, and Mind, Vajradhara the King, is the great magician Viṣṇu.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of all yakṣiṇīs:

20 With these great vajra laws, difficult to observe, give joy to the yakṣiṇī women who eat flesh and blood and are always intent on sensual desires.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of all the queens of the serpent-lords:

21 With these sacred laws attain them, devoted to pleasure and perfumes, slanderers, suckers of milk; otherwise one is certainly defiled.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of asura maidens:

22 They are fierce, overcome with pride, fond of scents and flowers, their law in the vajra underworld is terrifying and hard to master.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of rākṣasa women:

23 Skulls, bones, incense, oil and fat give them great joy: this sacred law of all demons purifies and brings about the great aim.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of all vajra ḍākinīs:

24-25 Eat excrement, urine and blood, and always drink wine, and kill by the yoga of the vajra ḍākinīs, with the marks of their state; arisen from your own nature they act in the three realms: practise the whole sacred law for the good of all beings.

The samādhi called "Following the vajra laws of all beings in the three realms".

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of the siddhi of Body:

26 Perform all the three actions of body<sup>2</sup> as vajra-born: this creates the Buddha-body always and everywhere in the realm of sentient beings.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of the siddhi of Speech:

27 Perform the entire action of speech as the maṇḍala of the three worlds without fault: this is the unbreakable sacred law, the delightful siddhi of speech.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of the siddhi of Mind:

28 With thought firmly fixed on the vajra, meditate on all that has the nature of mind<sup>4</sup>, for this is taught as the sacred law of those who possess the indestructible Three Vajras.

So said the Blessed One, Samantasundara, Vajrasattva.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of the vajra essence of all mantras:

29 If you worship the Buddhas and Bodhisattvas, pratyeka-Buddhas and disciples, with body, speech and mind combined<sup>5</sup>, you will fail.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of meditation on the Vajra Body, Speech and Mind of all Tathāgatas:

30 Everywhere, with the yoga of the Three Vajras, the practiser of mantra should meditate on the maṇḍala of body, speech and mind as that of Vajrasattva.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law and vow of the sādhana of all mantras:

31 With vajra meditation arouse the realm of sentient beings all as one: this is the highest praise of the Three Vajras, the vajra-born sacred law.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this vow of sevā, sādhana, upasādhana and mahāsādhana:

32 Imagine the realm of space completely filled with vajra excrement and urine, and offer it to the Buddhas of the three times: this is the everlasting sacred law.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of vajra invisibility:

33 Every day at the four times make love to the Vajra Goddess as the highest, and always steal wealth: this is the vajra-fulfilling sacred law.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of the vidyā-dharas of space:

34 Visualise Vajra Body, Speech and Mind in the crown,<sup>6</sup> and the angry Samayas of the Three Vajras will not be able to overcome you.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of all mantra-practisers engaged in the first action:

35 When you eat, always perform the consecration<sup>7</sup> of Vajra Body, and as Vajradhara in other external actions, and as Vajra-Dharma when you recite scriptures.

So said the Blessed One, the Self-purified Vajra.

Then Vajrapāṇi, Lord of all Tathāgatas, thinking of the sameness of the essence of the vajra body, speech and mind of all Vajra-holders, was silent.

Then the Bodhisattva-Mahāsattvas, as many as the specks of dust in the Sumeru Mountains of Buddha-lands entirely beyond expression, bowed down before all the Tathāgatas and said: Why does Blessed Vajradhara, Lord of all Tathāgatas, keep silent in the midst of this assembly of all the Buddhas and Bodhisattvas? Then the Blessed Tathāgatas said to the

Bodhisattvas: O Family Sons, the Lord of the Vajra Body, Speech and Mind of all Tathāgatas, having examined the changeless state, inconceivable in its nature, of vajra body, speech and mind, which is a changeless state of non-substantiality, keeps silent. O Family Sons, this is what the Lord of all Tathāgatas was thinking: --

36        Body, unborn, undying, Speech and Mind without qualities, arise from imagination in vajra space, and are falsely comprehended.

Then the Bodhisattva-Mahāsattvas led by Mañjuśrī said to all the Tathāgatas: O Blessed Tathāgatas, do not consider the words of vajra speech as the cause of falsity, for the Lord of all Tathāgatas follows the practice whose nature is the vajra-realm of all the Tathāgatas; for the great Bodhisattvas Brahmā and so on, who have attained the divine perceptions and wisdoms but do not know the real nature of the qualities of all dharmas, think thus: does this great vajra-natured one<sup>8</sup> teach the secret syllable without having understood the vajra reality of the dharmas of all the Tathāgatas? Then the Blessed Tathāgatas said to the Bodhisattvas: not only you, great Bodhisattvas, but we also, who have attained the immortal secret of the Vajra Body, Speech and Mind of all Tathāgatas, do not understand the enlightenment of Body, Speech and Mind, for unarisen, perfect, vajra enlightenment is born from the changeless and non-substantial; yet, Family Sons, all sentient beings that exist are Vajra Buddhas established in enlightenment, for these beings have indeed attained the wisdom of Vajra Body, Speech and Mind, through the Dharma-nature of the Three Vajra Bodies.

Then Vajrapāṇi, Lord of the Vajra Body, Speech and Mind of all Tathāgatas, said to all the Tathāgatas and Bodhi-

sattvas:

37 In the homeless Dharma-realm, self-purified  
selflessness,  
imagination, vajra-born, is both proclaimed  
and not proclaimed.

Then all the Blessed Tathāgatas bowed down before the Blessed One, great Vajrapāṇi, Master of all the Tathāgatas, and said: O Blessed One, from where do these vajra siddhis of the Body, Speech and Mind of all Tathāgatas appear, and where do they dwell? Vajradhara, Lord of all Tathāgatas, answered: O Blessed Tathāgatas, all siddhis and all vajra wisdoms and all that is in the three realms dwell in the vajra continuity of your own body, speech and mind. All the Tathāgatas said: O Blessed One, where do the siddhis of the Body, Speech and Mind of all Tathāgatas and all the three realms dwell? The Lord of the Vajra Wisdom of all Tathāgatas answered: O Blessed Tathāgatas, the siddhis of the Body, Speech and Mind of all Tathāgatas and all the three realms dwell in the realm of space. The Tathāgatas said: Where does space dwell? Vajradhara said: Nowhere. Then all the Tathāgatas and Bodhisattvas, overcome by wonder and amazement, sang this song:

38 Wonderful is the Vajra and the Vajra teaching!  
Where there is no body, speech and mind, there  
form is created in meditation!

39 Then Vajradhara the Teacher, honoured by all Buddhas, supreme among the great Three Vajras, supreme Lord of the Three Vajras, spoke of the vidyāpuruṣa meditation of all siddhis:

40-42 At the centre of vajra space imagine the Buddha maṇḍala, and having visualised Vajra Body imagine a vajra on his head; visualise him three-headed, born of the Three Bodies, sending out emanations, holding the vajra wheel, and you will

attain enlightenment. Distinguishing between the Families, visualise this secret of them all, otherwise their meditation will not produce ultimate siddhi. So said the Blessed One, the Vidyāpuruṣa Vajra Secret.

43-44 Visualise the Great Queen, born of the three realms, giver of joy; thus the heros, who have the nature of the Three Vajra Bodies, rejoice. Whoever meditates on this, a Bodhisattva of great fame, brightly shining, will attain siddhi of the Three Bodies in seven days.

Then the Blessed One, Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this secret of the gathering of Vajra Body, Speech and Mind:

45 Meditate on the Great Symbol, the Samaya of Body, Speech and Mind, visualise them all according to the rite and at once you will attain the Buddha-nature.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this secret of the body, speech and mind of all sādhanakas:

46 If you desire supreme enlightenment do not perform mudrās with the hands; even the Jinas cannot disobey this law of all mantras.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this sacred law of all Buddhas:

47 Do not feel disgust towards excrement and urine, semen and blood, but always eat them according to the rite: this secret is born of the Three Vajras.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this sacred law of Vajra Speech:

48 Love all women in the delightful path of the three

realms, according to ritual, with vajra speech, and do not feel disgust.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this sacred law of Vajra Mind:

49 With the three vajra laws<sup>9</sup> give joy to all the Samayas who dwell in the Three Vajra Bodies, and do not despise Vajra mind.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind<sup>this</sup> vajra secret of all the Tathāgatas:

50 The Five Buddhas, in short, are proclaimed as the five skandhas, and the great maṇḍala of Bodhisattvas is the vajra senses.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this circle of the three realms:

51 Locanā is called earth, Māmakī water, Pāṇḍarā fire and Tārā air, and the Samaya of the vajra realm of space is Vajradhara himself.

So said the Blessed One, Mahāvajrasattva, World-Ruler of all the Tathāgatas. Then the Blessed Tathāgata, the Vajra Body, Speech and Mind of all Tathāgatas, entered the samādhi called "Abiding in the dwelling of the sameness of all the Tathāgatas", and when he had entered it he looked at the maṇḍala of the assembly of all the Tathāgatas and was silent.

Then the Bodhisattva-Mahāsattva Maitreya bowed down before all the Tathāgatas and said: How should all the Tathāgatas and Bodhisattvas regard the Blessed One, the Vajra Teacher, consecrated in the Guhyasamāja of the Vajra Body, Speech and Mind of all Tathāgatas? The Tathāgatas said: O

Family Son, all the Tathāgatas and Bodhisattvas should regard him as the Vajra Mind of Enlightenment, for the Mind of Enlightenment and the Teacher are one and indivisible. Let us explain briefly, O Family Son: all the Buddhas and Bodhisattvas who dwell and live and sustain in the world-realms of the ten directions, appearing in the three times, having worshipped the Teacher with the worship of all the Tathāgatas, go forth again to their own Buddha-lands and proclaim words of vajra speech like this: the Father of us, all the Tathāgatas! the Mother of us, all the Tathāgatas! the Teacher of us, all the Tathāgatas! Indeed, O Family Son, the merit of one pore of the Teacher is greater than the whole heap of merit arising from the vajra body, speech and mind of all the Blessed Buddhas who dwell in the ten directions, for the Mind of Enlightenment is the essence and the source of all the Buddha-wisdoms and the origin of omniscient wisdom.

Then the Bodhisattva-Mahāsattva Maitreya, terrified, his mind full of fear, was silent.

Then the Tathāgata Akṣobhya, the Tathāgata Ratnaketu, the Tathāgata Amitābha, the Tathāgata Amoghasiddhi and the Tathāgata Vairocana entered the samādhi called "Contemplation of the sacred laws of the siddhis of all Vajra-holders", and said to all the Bodhisattvas: May all the Blessed Bodhisattvas hear! -- all the Blessed Buddhas of the ten directions, born from the vajra wisdom of the three times, having come before the Teacher of the Guhyasamāja, worship and honour him, for he is the Teacher of all Bodhisattvas and Tathāgatas, he indeed is the Blessed One, Mahāvajradhara, Lord of all Buddha-wisdoms.

Then the great Bodhisattvas said to the Tathāgatas: O Blessed One, where do the siddhis of the Body, Speech and Mind of all Tathāgatas exist? The Tathāgatas said: They exist in

the vajra body, speech and mind of the Vajra Teacher, who is Body, Speech and Mind, the Three Secret Bodies. The great Bodhisattvas said: Where does the Vajra of the Secret Body, Speech and Mind exist? -- Nowhere.

Then the great Bodhisattvas, overcome by wonder and amazement, remained silent.

Then the Blessed Tathāgata Vajrapāṇi arose from the samādhi of the Secret Vajra and said to all the Tathāgatas and Bodhisattvas: May all the Blessed Tathāgatas and Bodhisattvas hear the great maṇḍala of the samādhi called "Birthplace of the enlightenment of all Tathāgatas".

Then all the Tathāgatas and Bodhisattvas joined their hands in reverence and said to the Blessed One, Vajradhara: May the Blessed One, the Sugata, reveal the great maṇḍala!

52-55 Imagine it at the centre of space, four-sided, very beautiful; by means of the Buddha maṇḍala arouse the Vajra in meditation, and by meditation on the Vajra maṇḍala place all his circle there; the wise one should always perform worship with this ritual. Visualising the Teacher in your heart, begin the consecration: imagine space completely filled with all the Buddhas, and according to the rite make them all descend into the three places of consecration; by this means you will attain enlightenment for the good of all beings, and all the wonderful siddhis of body, speech and mind.

The maṇḍala of the samādhi called "Samaya circle of all the Buddhas and Bodhisattvas".

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this secret of vajra body, speech and mind called "Vajra yoga of all Tathāgatas":

HŪṂ HRIṢ KHAṂ

56-59 At the centre of space imagine the maṇḍala of bone,

flesh and so on, and visualise Vajrasattva, the threefold essence of body, speech and mind; visualise him according to the rite, fierce, ugly, enraged, the colour of a blue lotus, four-armed, with a skull in his hand. The practiser of this vow should imagine his tongue shining with the five rays of light, and by the method of vajra meditation blood is drawn out. By vajra yoga, strike even the body of the Buddha with the three-pointed vajra and the terrible dagger.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this sacred law concerning vajra food:

60 The practiser of the vow should imagine whatever food or drink he eats as excrement, urine and meat, in accordance with the ritual.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this supreme worship of the Vajra Body, Speech and Mind of all Tathāgatas:

61 Perform the supreme worship with the five offerings, for this is the unbreakable sacred law of all Vajras.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this secret worship of the Body, Speech and Mind of all Tathāgatas:

62 With the union of the two organs, taking your own semen worship them all according to the rite, and you will attain Buddha-enlightenment.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind <sup>this</sup> vow of the Body, Speech and Mind of all Tathāgatas:

63 With the three vajra laws enjoy the Mother of the boundless realm of beings, the Samaya-Bearer: this is the wonderful vow.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth

once again from his vajra body, speech and mind this vajra vow of all sādhakas:

64 I will accomplish the good, bliss of body, speech and mind, born from the vajra dwelling of the three secrets.

Otherwise one loses everything.<sup>II</sup>

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this Vajra-sattva vow of all sādhakas:

65-66 Visualise a maṇḍala at the distance of a span above your head, and imagining OM in the centre make the five nectars descend; by this vajra yoga, at that very moment you will become full of splendour and attain well-being of body, speech and mind, there is no doubt.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this secret of the body, speech and mind of all mantra-holders:

67 Do not perform rituals at shrines, do not recite scriptures, do not make maṇḍalas, and do not worship the supreme Three Vajras.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this secret of removing, suppressing and drawing out all poisons:

OM

68 Having placed it at the centre of a wheel, sending out white rays and garlanded with flames, visualise it yellow in colour, enveloped in yellow rays; this seed-syllable is born of the threefold secret, by means of the Samaya rays of the Three Vajras.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this circle with its vajra mantra for the protection of body, speech and mind:

OM etc.

69-70 On a piece of birch-bark draw a wheel inside a double-vajra, and putting the syllable HAM in the centre, write the name inside it; always visualise it completely adorned with the mantra syllables, for this is the gathering of all mantras, the dwelling of the three secrets.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this vajra ointment:<sup>12</sup>

71 At a crossroads, by a single tree, in a shrine of the Mothers or a peaceful place, always put the vajra ointment there in a skull.

At midnight on a night of new moon, the wise one should make a wick of human fat, blood, excrement, lotus fibres and 'arka' stalks, and make the vajra ointment drip down; then chanting the mantra over it a hundred and eight times he will attain threefold siddhi.

So said the Blessed One, Samantabhadra.

Then all the Blessed Tathāgatas said to Vajrapāṇi, Lord of all Tathāgatas: O Blessed One, with how many secret syllables will these Bodhisattva-Mahāsattvas have faith in and meditate upon this vajra practice, this secret law of all the Tathāgatas? Then Vajrapāṇi, Lord of all Tathāgatas, said to the Tathāgatas: O Blessed Tathāgatas, those Bodhisattva-Mahāsattvas will have faith in and meditate upon the vajra practice of enlightenment of all the Tathāgatas with three secret syllables. The Tathāgatas said: With what three? Vajradhara said: With these three: the Vajra Body of all Tathāgatas, the Vajra Speech of all Tathāgatas, and the Vajra Mind of all Tathāgatas. Then all the Tathāgatas bowed down at the feet of Blessed Vajrapāṇi and remained silent.

Then Vajrapāṇi, Lord of all Tathāgatas, said to all the Tathāgatas and Bodhisattvas: Formerly, O Blessed Tathā-

gatas, through past ages as many as the specks of dust in the Sumeru Mountains of Buddha-lands entirely beyond expression, from the transcendent, perfectly enlightened, Tathāgata and Arhat Dīpaṅkara, to the fully enlightened great sage Kāśyapa, it was not taught, because at that time and that moment, O Blessed Ones, sentient beings were not destined for the meaning of this great secret. But in this Guhyasamāja, O Blessed Tathāgatas, they attain Buddha-enlightenment in an instant; the enlightenment which Bodhisattvas, searching and striving through ages as many as the sands of the River Ganges, could not attain, is attained in this very life by the Bodhisattva who delights in the Guhyasamāja, and he counted as a Buddha among all the Tathāgatas.

Then the Bodhisattvas, hearing these words of vajra speech, wept, and the Tathāgatas said to the Bodhisattvas: Do not weep, O Blessed Bodhisattvas, do not arouse threefold sorrow. Then the Bodhisattvas said to the Tathāgatas: O Blessed Tathāgatas, how can we not weep and arouse threefold sorrow, since we are not destined even to hear the name of the three secret syllables! The Tathāgatas said: Do not speak thus! O Family Sons, just as you have not known or heard the ordinary syllable, so also we, all the Tathāgatas and all the Bodhisattvas, have not attained or understood these secret syllables; and why? -- because of the purity of the three secret syllables.

Then all the Bodhisattvas remained silent, and all the Blessed Tathāgatas dwelt in the vagina of the Vajra Consort of the Body, Speech and Mind of all Tathāgatas.

Then the Consort of the Body, Speech and Mind of all  
the Blessed One  
Tathāgatas joyfully praised Mahāvajradhara, Lord of all  
Tathāgatas:  
13

72 O thou, Vajra Mind, Lord of the world, realm of beings,  
save me, with desire for the great aim of joy & delight;  
love me, O Father and greatest friend of beings,  
if you wish me to live, O Lord!

Then Māmākī, the Consort of the Body, Speech and Mind  
of all Tathāgatas, praised the Blessed One, Mahāvajradhara,  
Lord of all Tathāgatas, with these words of supreme worship,  
the joy of vajra desire:

73 O thou, Vajra Body, dear to all beings,  
circle of command,  
Teacher of the good, the aim of Buddhas, ultimate  
enlightenment,  
with passion love me, the Samaya of Passion,  
if you wish me to live, O Lord!

Then Vajranetrī, the Body, Speech and Mind of  
Lokesvara, praised the Blessed One, Mahāvajradhara, Lord of  
all Tathāgatas, with the sacred laws of the enjoyment of  
desire:

74 O thou, Vajra Speech, merciful, good of all,  
always intent on the work of the world's aim,  
love me, O Samantabhadra, practice of pleasure,  
if you wish me to live, O Lord!

Then the Consort of the Vajra Samaya of the Body,  
Speech and Mind of all Tathāgatas praised the Blessed One,  
Mahāvajradhara, Lord of all Tathāgatas, with this joy of the  
bliss and delight of all the Tathāgatas:

75 O thou, Vajra Desire, supreme Samaya, aim of great good,  
ornament of the line of Buddhas, impartially merciful,  
love me, who am a jewel-mine of virtues,  
if you wish me to live, O Lord!

Then the Blessed Tathāgata Vajrapāṇi entered the samādhi called "Vajra glory of the enjoyment of all desires", and with the Samaya circle, enjoying the Consort of all the Tathāgatas, was silent. Then the whole realm of space became filled with the seed of the Samaya Vajra Body, Speech and Mind of all Tathāgatas, like a jar full of vajra water, and all the sentient beings born from the Samaya of the Three Bodies in that vajra realm of space were touched by the vajra glory and became Tathāgatas, Arhats, perfect Buddhas, with the wisdom of the Three Vajras, and from that moment all sentient beings were consecrated as Samantabhadra by the Vajra Body, Speech and Mind of all Tathāgatas.

Then the Tathāgata Vajrapāṇi said to all the Tathāgatas: O Blessed Tathāgatas, do you understand the sameness of all the Buddha-dharmas? Then the Tathāgatas said to Vajrapāṇi, Lord of all Tathāgatas: O Blessed One, O Sugata, we understand the practice of vajra wisdom, the sameness of the wisdom of all the Tathāgatas.

Then all the Blessed Tathāgatas came forth from the vagina of the Consort of all Tathāgatas and said to the Blessed Tathāgata Vajrapāṇi, Lord of all Tathāgatas: O Blessed One, O Sugata, how wonderful it is that Buddha-enlightenment is understood through words of passion! Then Vajrapāṇi, Lord of all Tathāgatas, said to all the Tathāgatas: Do not speak thus, O Blessed Tathāgatas, for all dharmas are like the Samaya of vajra space; there are no skandhas of form, feeling, perception, impulses and consciousness, there are no senses and spheres of sense, there is no passion, hatred and delusion, there is no Dharma and non-Dharma. Then all the Tathāgatas were silent.

Then the Blessed Tathāgata Vajrapāṇi said to all the Tathāgatas and Bodhisattvas: O Blessed Tathāgatas, reveal this

secret of the Vajra Body, Speech and Mind of all Tathāgatas to all the world-realms, for those Bodhisattvas dwelling in the ten directions are destined for this teaching of Dharma. Then Vajrapāṇi, Lord of all Tathāgatas, said to Vajradharma: O Family Son, take this essence of the Samaya of all the Tathāgatas, for you are consecrated by all the Tathāgatas as the Vajra Lord of Dharma. Then the Bodhisattva-Mahāsattva Vajradharma said: So be it; and he was silent.

Then all the Tathāgatas made their body, speech and mind enter the three syllables of Vajrasattva; then the Tathāgata Vairocana dwelt in the vajra body of the three realms, and meditating upon sameness with the Body of all Tathāgatas was silent, and the Tathāgata Vajra Speech dwelt in the vajra speech of the three realms, and meditating upon sameness with the Speech of all Tathāgatas was silent, and the Tathāgata Vajrapāṇi dwelt in the vajra mind of the three realms, and meditating upon sameness with the Mind of all Tathāgatas was silent.

So he said.

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NOTES ON TRANSLATIONCHAPTER ONE

I 'He is Blessed because he possesses all good fortune (bhāgyasaṃpannatvād) and because he overcomes all opposition (aśeṣavipakṣabhañjanāc ca); the Tathāgatas are those who have reached the tathatā, and the Essence of their Body, Speech and Mind is Mahāvajradhara; his Consort is Wisdom (prajñā), 'who is the vagina (bhaga) because of the overcoming of defilements (kleśabhañjanāt).' (IOb) This is Pr's basic interpretation of the opening sentence, with which it deals at great length, including the quotation of verses on the symbolic meaning of the forty Sanskrit syllables composing it. 'Good fortune' means the six or eight qualities of lordship etc.; the Tathāgatas represent the five skandhas; the vagina is the ultimate truth (paramārthasatya), the Void. The whole meaning of all Tantras is said to be contained in this sentence, even in the single opening word EVAM.

2 Pr identifies them as follows: Sarvanivaraṇaviskambhin (here samaya refers to Akṣobhya's Family, to which he belongs), Kṣitigarbha, Lokeśvara, Vajrapāṇi, Ākāśagarbha, Maitreya, Locanā, Māmakī, Paṇḍarāvāsini, Samaya-Tārā, Mañjuśrī, Rūpa-viṣaya, Śabdaviṣaya, Gandhaviṣaya, Rasaviṣaya, Sparśaviṣaya, and Samantabhadra.

3 The four Goddesses are interpreted as Earth, Water, Fire and Air, and the five spheres of sense as Vairocana, Ratna-saṃbhava, Amitābha, Amoghasiddhi and Akṣobhya.

4 'The forms of the deities look as though enclosed in crystal'; the maṇḍala is filled with all the emanations of the Five Tathāgatas, 'fiery sparks' are the wrathful deities; 'the moon and so on' means the maṇḍalas which are imagined as

seats in the visualisation of the Buddhas (literally 'the bright maṇḍala and so on', see Ch.II note 3.) (I6b-I7a).

5 Vidyā, although normally the mantra of a feminine deity (see Glossary), is interpreted here, as in Ch.II, as the mantra of Body, Speech and Mind: OM ĀḤ HŪM; the term vidyāpuruṣa is explained both in Pr and in the Uttaratantra as the union of ultimate truth ('vidyā paramārthasatyam') and relative truth ('puruṣaḥ saṃvṛtisatyam'), which suggests that the deity is to be visualised in union with his feminine aspect, although Pr does not actually say so in this case and although, later in this chapter, the Goddesses are manifested separately. (I8b)

6 For the wisdoms of the Tathāgatas see Chart; for the divine perceptions see Ch.I2 verses 55-60.

7 Here and in the two following passages S and T give the colours in different order, but the correctness of T is confirmed by PK and Tucci's "Cycle of the Guhyasamāja".

8 Lokeśvara or Avalokiteśvara, the Bodhisattva emanation of Amitābha, here stands for Amitābha himself.

9 'The Families have the nature of the five skandhas'; 'liberation' is 'great bliss' (mahāsukha) and 'desire' is 'the wish for liberation'. (23a)

10 The Four Goddesses are now manifested: Māmakī the Consort of Akṣobhya, Locanā the Consort of Vairocana, Paṇḍaravāsīnī the Consort of Amitābha, and Tārā the Consort of Amoghasiddhi; in his edition, Bhattacharyya inserts an extra passage to provide a fifth Goddess (G p.8), placing Māmakī (Dveṣarati) in the centre and thus being obliged to alter the directions of the others as well; Tucci, in 'Glosses on the Guhyasamāja', points out that this is unnecessary as the central Buddha is rarely shown with a partner; in any case, the Goddesses here do not appear in sexual union but singly, placed at the four corners of the maṇḍala.

II The Wrathful Ones, whose function is to guard the maṇḍala in the four directions, are identified as Yamāntaka emanating from Vairocana, Aparājita emanating from Ratna-sambhava, Hayagrīva emanating from Amitābha, and Amṛtakunḍali emanating from Amoghasiddhi. (24b-26b)

## CHAPTER TWO

I. This is perhaps the most significant and best-known verse in the whole Tantra. In quotation the first pāda appears with slight variations: FK and Sek read 'abhāvabhāvanā bhāvo', and it is quoted in this form by Snellgrove (HV Part I, p.77); Tucci ('Glosses') emends it to read 'abhāvena bhāvanābhāvo' which corresponds to the T instrumental 'pas', but D has 'la' instead of 'pas', and the meaning is not really affected; among the manuscripts the only variant is 'abhāvi' in C and P, a substitution of 'i' for 'e' which occurs several times; G gives the verse correctly, but the translation of it (Introduction, p.xx) is rather strange; T 'bsgom par bya ba' translates 'bhāvya' not 'bhāvanā' and appears to have been taken from the Commentary, D has 'bsgom pa bsgom pa ma yin fid'. The effect of the Sanskrit cannot be exactly conveyed in translation, either in Tibetan or English, since it depends on the closely related meanings of 'bhāva'-- substance or material existence -- and 'bhāvana'-- meditation or creation, a relationship which lies at the very heart of Tantric philosophy and practice; Pr gives four explanations of the verse (28a-b), of which the following is a summary: 'Since there is no substance' means that all moving and unmoving things have no real phenomenal existence, it means the non-substantiality of the skandhas and the voidness of the dharmas, it is the state of ultimate truth; there is no meditation because there is no

object of meditation when all things are seen to be the mind itself; meditation which is a process of cause and effect (i.e. practice and its result) is not real since there is no such duality of cause and effect, and meditation on the illusory form of a deity, which belongs to the relative truth, is not real because it is purified by the clear light, the state in which the two truths are inseparable; thus the substance of the relative truth is not substance since it has no independent existence, and so meditation upon it is impossible for him who has entered the path of non-duality.

2 . Pr interprets this as an answer to the objection that if there is neither substance nor meditation there can be no yoga of the deity ('devatāyoga'); 'substance' or the form of Mahāvajradhara comes about through the union of the two truths: 'space' is the absolute truth and 'state' ('pada', T'tshul' but D 'gnas') is the relative truth. (29b)

3 'The intellectual body' ('manomayadehaḥ').

4 'pure in essence' means the Light (prabhāsvara) and 'purified' means the body which is purified by it. (30a)

### CHAPTER THREE

I 'OM my own nature is the Vajra Wisdom of the Void.'

2 . The phrase 'at the centre of space' occurs throughout the Tantra when visualisations are described, it indicates that all forms arise from and return to the Void; Pr glosses it variously as 'in the heart', 'in the Light', 'in the Source of Dharmas (dharmodaye)', etc.

3 Pr: when the whole circle of deities has been visualised, visualise yourself in the centre as the Lord, and then visualise the Five Tathāgatas as transformations of Vajradhara, who is Body, Speech and Mind. T contains an extra half-line (see T

notes), which corresponds to a possible original Sanskrit version (see S notes), but which does not appear in Pr (nor is it translated in D, see Appendix); Pr interprets 'saṃhāra' as Vajradhara. (31b).

4 Vajradhara is visualised in the form of the Five Tathāgatas: these are, according to their colours, although the symbols they hold are not entirely consistent with the usual iconography, Akṣobhya, Vairocana, Ratnasambhava, Amoghasiddhi, Amitābha, and Amoghasiddhi for the second time -- here appearing with all the five colours in his capacity to fulfil the aims of the whole world and lead all beings to perfection. (32a).

5 'OM my own nature is the Dharma-realm.'

6 'By means of yoga' means with the particular yoga of your Family, and 'jewel' means that Family's emblem, which is called a jewel because it is very precious. (33b). This is the 'subtle yoga' (sūkṣmayoga) which is treated more fully in Ch.6 (see Ch.6 note 10), taught 'in order to still the mind'; Pr interprets the passage at length in terms of prāṇāyāma, visualisation and sexual yoga (33b-34b).

7 Pr interprets the yoga maṇḍala as the double-vajra maṇḍala of Amoghasiddhi ('yogamaṇḍalaṃ viśvavajram'), who is like space, thus making a set of four: Vairocana, Amitābha, Ratnasambhava and Amoghasiddhi, corresponding to the four element maṇḍalas which are closely connected with sūkṣmayoga. Two interpretations of the final verse are given: the ordinary meaning (neyārtha) is that the previously visualised Buddhas are transformed into Akṣobhya, the Vajra; and the real meaning (nītārtha) is that the four maṇḍalas are the four elements, which arise from the Vajra or Light (prabhāsvara). (34b-35b).

CHAPTER FOUR

I 'The twenty rituals for purifying the site etc.'; 'the symbols' are emblems of the Families, vajra, wheel, lotus, etc. (37a).

2 Amṛtakunḍalī (bdud rtsi ḥkhyil pa), his vajra is the double-vajra of the Samaya Family. This whole passage is a repetition of the maṇḍala in the first Chapter, except that the positions of Māmākī (the vajra) and Locanā (the eye) are reversed so that they are situated next to their usual partners (Māmākī with Ratnasambhava since Akṣobhya is in the centre). (37b-38a).

3 'The Buddhas are the skandhas, form etc., and the Bodhi-sattvas are the āyatanas (the senses and their spheres of action), the eye etc.' According to the ordinary meaning, the girl is a girl of the yogin's Family, but the real meaning is that she is the Dharmadhātu; the real meaning of the five nectars (pañcāmṛta) is: excrement is meditation on the objects of sense (viṣaya), urine is the wisdom-form of the organs of sense (jñānendriya), semen is the pure Dharma-nature (viśuddhi-dharmatā), and blood is all-knowing wisdom; whatever things are meditated upon are the deities, and the offering is the realisation of their unsubstantiality. (38a-39b).

CHAPTER FIVE

I Pr describes this speech as 'teaching in words which are opposed to the world' ('lokaviruddhalāpeṇa'): caṇḍāla (the most despised caste, originating from a śūdra father and brāhmaṇa mother) is given as an example of those who are scorned because of their birth, and veṇukāra (a flute-player?) as representative of those who are despised because of their occupation; destroying life means realising the unsubstantiality of the dharmas, lying means the doctrine of dependence and arising, coveting

the wealth of others means obtaining the wisdom of the Buddhas, attachment to sensual desires means continual absorption in that which is (tathatā), becoming of one nature with it, eating excrement and urine means calming the objects and organs of sense; the 'mother, sister and daughter' are the Goddesses of the Families, and the 'Mother of the Buddha' is Prajñā-pāramitā, -- here Pr quotes a śloka reminiscent of Hindu tradition: 'hṛdayasthā mahādevī yogino yogadhāriṇī / jananī sarva-buddhānāṃ vajradhātviśvarī smṛtā //' 'the great Goddess dwelling in the heart, sustainer of the yogin's practice, the Mother of all Buddhas, she is called Lady of the Vajra Realm.' Here, and frequently throughout the Tantra, 'wisdom' and its synonyms are interpreted as the mudrā, so that 'the wise One' means the yogin who has a partner. (40b-42a).

#### CHAPTER SIX

- 1 'OM my own nature is the Vajra Mind of all Tathāgatas.'
- 2 'OM my own nature is the Vajra Body of all Tathāgatas.'
- 3 'OM my own nature is the Vajra Speech of all Tathāgatas.'
- 4 The 'dwelling' is the body, which contains the Three Vajras of Body, Speech and Mind, and has the nature of the Three Tathāgatas; it is secret because it is not understood by śrāvakas and so on; one should create or bless it with these three mantras in the head, throat and heart. According to the real meaning (nītārtha) the 'dwelling' is the absolute truth. (46b-47a).
- 5 'OM my own nature is the Vajra Passion of all Tathāgatas.'
- 6 'OM my own nature is the Vajra Worship of all Tathāgatas.'
- 7 Pr: 'after blessing himself in body, speech and mind, he takes the girl of his Family and embraces her, saying the 'anurāgaṇa' mantra, and after union with her he performs the worship of the Tathāgatas.' This is also called supreme worship and

secret worship, and is described as the purification of the senses by experiencing their non-substantiality. (47b).

8 Here Ś, C and P have an extra mantra (see S notes):

'OM my own nature is the Vajra Body, Speech and Mind of all Tathāgatas.'

9 Neither Tibetan version agrees grammatically with the Sanskrit, and Pr gives an interpretation which cannot suit the Tibetan: the subject of 'coditaḥ' is to be understood as Vajrasattva, and 'vācā' is taken as instrumental although in the next śloka it is regarded as a nominal stem; 'manasi' is interpreted as 'in the heart' ('hṛdi'), which in the light of D (see Appendix) might be a better translation. In any case the general meaning is clear: by means of mantra the yogin arouses Vajrasattva, that is to say, he himself is aroused in his own Vajra nature. (48a).

10 The 'subtle yoga', already mentioned in Chapter Three, is 'concerned with knowledge of the vital breath (vāyu)'; it is also called 'the essence of prāṇāyāma and the essence of mantra'; it is through this yoga that the 'internal wisdom and means' ('ādhyātmikaprajñopāya') are fused 'in the fire of great passion' ('mahārāgāṇale'), and from this union is produced the drop (bindu) of bodhicitta, which, for the yogins of the utpattikrama, contains all the moving and unmoving beings of the three worlds, and for those of the niṣpannakrama consists of the Five Buddhas; this yoga combines meditation on the maṇḍalas of the Five Buddhas, who are the five skandhas, with those of the Four Goddesses, who are the four elements. It is dealt with in the Uttaratāntṛa and in several places in Pr.

II Pr: 'for teaching how to produce the four maṇḍalas.'

They are identified as follows: 'sun' is the red fire maṇḍala, 'moon' is the water maṇḍala whose nature is bright (T reads 'gsal baḥi dkyil ḥkhor', which always means the moon maṇḍala,

so it seems reasonable to emend 'cakra' in the MSS to Pr's 'candra' -- see S notes.), 'jewel' is the earth maṇḍala of Ratnasambhava, and the 'maṇḍala of light' is the black air maṇḍala'. Between śloka I2 and I3, the MSS have an extra śloka (see S notes): 'At the centre of space imagine the lotus maṇḍala, and visualise the Lord of Vajra Passion, the colour of the ruby.' This gives the set of five instead of four, taking the sun and moon as the maṇḍalas of Akṣobhya and Vairocana, which is quite acceptable. (5Ia-b).

I2 'Primary yoga is the three syllables, consisting of emanation, gathering together and remaining still.' (5Ib).

I3 Eating these different kinds of meat is interpreted as offering them to the Wrathful Deities of the different Families, human flesh is for the Vajra Family but the others are not specified (52b).

I4 'The work of one who does not return, the ripening and releasing of beings.' (53b).

I5 A difficult phrase, which occurs again in Ch.I3 śloka 86 with a different explanation and Tibetan translation. Here Pr explains 'coditaḥ' as 'aroused by external diagrams (yantra) and gestures (mudrā)', -- these rituals are treated in great detail later in the Tantra; the passive participle appears to be taken as having an active meaning, which occurs fairly frequently, for example in the commentary to śloka 3 of this chapter, which may be accounted for by the identification of the yogin and the deity which makes distinction between subject and object irrelevant; from the Sanskrit only, it would seem better to read 'darśanena eva' rather than 'darśane na eva', but this conflicts with both T and Pr. (53b).

CHAPTER SEVEN

1 'the enjoyment of all desires' means the experiencing of the sense-objects such as form etc., uniting the object and organ of sense so that there is no duality (55a).

2 'threefold' is interpreted as 'lowest, medium and highest', and there a verse in the Uttaratāntra which describes the sense-desires as consisting of pleasure, pain and a combination of both ('rūpaśabdādayaḥ kāmāḥ sukhaduḥkṣobhayātmakāḥ'). 'That itself' is first interpreted as the threefold form, sound and so on, and secondly as the yogin himself. (57b-59a).

3 'the deities' are interpreted firstly as the Prajñās Locanā and so on, and secondly as the triad of knowledge (vijñānatrayam) .

4 Here Samaya is the mahāmudrā form of the Deity; the sequence of these six 'recollections' leads up to the yogin's complete identification with the Deity, after which he performs the ritual of union accompanied by the mantras. (60a-61b).

5 Pr: the sense-objects in their three aspects as pleasant, unpleasant and mixed are the 'foundations', because they give rise to the 'blessing' which is the triad of Passion, Hatred and Delusion (60b).

6 Pr: 'The 'bhaga' is the absolute truth, and the 'līṅga' is that which is absorbed within it ('līyate'), the relative truth.' (61b). Here I follow the Tibetan translators in keeping the Sanskrit words in order to emphasise their symbolic significance.

7 Here 'vajra' is interpreted as the tongue, and 'lotus' as the palate; these are pressed together in the practice of prāṇāyāma, and the 'seed', which is nectar (amṛta), flows down from the top of the brain at the moment of consecration. (62b).

8 'samaya' is here interpreted as the union of wisdom and means; to drink semen means to place the skandhas in the abso-

lute truth, and its result is the form of Vajrasattva purified by the Light; the Tathāgatas are the skandhas, their slaying is their non-substantiality, taking place in prāṇāyāma. (64a).

#### CHAPTER EIGHT

1 This Chapter is concerned with the secret consecration (guhyābhiṣeka) which is the result of the secret or supreme worship; Ratnaketu's name is accordingly interpreted as 'ratna' meaning bodhicitta plus 'ketu' meaning vajra, and he is called 'bhagavān' because he is resting in the bhaga through desire for the consecration of bodhicitta (67a). (See next note.)

2 Pr: 'Vajra' is the absolute and 'Jewel' the relative truth (68b).

3 The meaning of this line is obscure. Pr interprets 'twenty-five' as consisting of the twenty-five deities, -- the word 'year' does not appear in the Sanskrit although it does in the Tibetan; for 'animals', Pr says the word is used because it means 'sideways' or 'on the side' ('śabdasya pārśva-vācivāt') -- 'tiryac' meaning 'horizontal' or 'crooked' also signifies 'animal' -- and that one should understand (grh) all the other deities in the maṇḍala as Mahāvajradhara since they are transformations of him (69a); the probable meaning of the whole line is that the yogin should visualise his partner as containing within her the entire maṇḍala.

4 Pr: 'the mantra-practiser', but T not very satisfactory.  
5 This is the usual order of the five centres, corresponding to the syllables OM ĀḤ HŪM SVĀ HĀ; the text gives synonyms in a different order, which Pr interprets in what appears to be an unnecessarily complicated way, but with the same final result. (69b).

6 In translating these three ślokaś I have followed the order of Pr's explanation rather than that of the text (70a).

7 Pr: the five padmas and five utpalas mean the ten kinds of vital breath (vāyu), the three jasmines are the essences of the Three Vajras, and the four other flowers are the Four Goddesses with their maṇḍalas of the elements; the yogin offers them by 'placing them in the state of non-substantiality' (70a).

8 Here the 'foundation of blessing' is interpreted as the mantras OM etc., which are the bases of Vairocana and so on; the yogin visualises the body of the mudrā as this foundation. (72b).

## CHAPTER NINE

1 The maṇḍalas are all visualised as the mahāmudrā form of Vajradhara, and are then transformed into the Five Buddhas.

2 'the threefold vajra' is body, speech and mind; the yogin steals the jewels, which are the essence of the Buddhas, by drawing them towards his tongue on the five rays of light (74b).

3 Pr: 'the creation of the Deity's form' (75b); this is the fourfold process also called the four vajras, described in the Uttaratantra: 'first the realisation of the Void, second the concentration of the seed, third the creation of the image, and fourth the placing of the syllable.'

4 'the dwellings of the Jinas' are all sentient beings; the meaning of this meditation is to understand that all the dharma are false because they are like an illusion (76a).

## CHAPTER TEN

1 Pr: 'without the distinction 'this is body', 'this is speech', 'this is mind', and without mutual support, having the same flavour ... ' (82a).

2 'Pāramitā' is Locanā and so on, 'Mantra' is Vairocana and so on (82a).

3 'maṇḍala' is interpreted as the maṇḍala of one's own

body, and 'vajra' as one's own mind (84b).

4 Pr interprets: visualise first the deities of the maṇḍala, the samaya-beings, then in their hearts the very small wisdom-beings (jñānasattva), then in the 'heart-moon' of each wisdom-being the word HŪM which is the samādhi-being. Elsewhere however this visualisation is described as being in the heart of the yogin, who is identified with the samaya-being, and this rendering agrees better with the Tibetan (but see Appendix for the D version which agrees with Pr). These three are the three vajras which are then imagined as a hook to arouse whichever deity is the object of the practice (sādhya-devatā). (85a-b).

5 Pr: 'Just as an actor in a play is imagined to be Indra and so on by means of his costume, so here the one mind is imagined to be the practiser, the practice and the object of the practice.' (86a).

6 A phrase which occurs several times in slightly differing forms, and with two distinct interpretations; here Pr says it is given as an answer to the question 'what happens to the sādḥaka if he fails?', and his delusion is the thought 'these are Tathāgatas, I am the natural self'; that is to say, if the sādḥaka feels a sense of duality his purpose will not be accomplished. (86b).

7 'uniting the two truths'; 'all beings' are the sādḥaka, sādḥya and so on, or else the worldly and transcendent siddhis. (87a).

8 The Sanskrit, two Tibetan versions, and Pr are at variance over this line, hence the ambiguity of the translation. The meaning of 'impassioned' is 'not being detached from the three realms', and 'impassioned look' means 'arousing the <sup>thought by</sup> all beings <sup>that these</sup> in the three realms are our parents' (87b). The Vidyā Queen is Prajñāpāramitā. Samaya is Mahāvajradhara.

CHAPTER ELEVEN

1. 'vajra wisdom' is the sādḥaka, sometimes this term is used particularly of the yogin of Akṣobhya, the Vajra, but it is also interpreted as 'the sādḥaka established in the samādhi of the process of realisation (niṣpannakrama)', i.e. identified with the Wisdom-being.

2. 'Vajras' the first time is interpreted as the Four Goddesses, and the second time as Tathāgatas (89a).

3. The 'Vajra maṇḍala' is the sun, the 'bright maṇḍala' is the moon, and the 'Dharma maṇḍala' is the lotus (89b).

4. Pr elaborates this process: for the yogin of Vairocana,-- first visualise the sun, moon and lotus maṇḍalas, which merge together into the bright (moon) maṇḍala; on top of this place the three syllables which are then transformed into a wheel, and this in turn is transformed into the samaya-being, Vairocana; in his heart visualise the wisdom-being, and in his heart the syllable OM, the samādhi-being (91a).

5. The expression 'three vajra kalpas' occurs frequently, sometimes interpreted simply as a period of time during which the effect of the practice will endure, and sometimes personified as Vajradhara, so that the meaning becomes 'remain as Vajradhara'; sometimes the wording is 'trikalpasamayam', where again the double interpretation is possible, 'samaya' meaning either 'time' or 'Samaya' as a deity. The plural verb is interpreted as singular ('tiṣṭheyuḥ tiṣṭhet').

6. The Samaya of Speech (Amitābha) is the samādhi-being; Pr has 'pañcakam' for 'prapañcakam', and says that that the three 'beings' are to be combined into one and by this method the Five Tathāgatas are piled together; T is closer to Pr, but 'mchog' probably corresponds to the Sanskrit 'pra-', which is found in all the MSS, although the word 'prapañcakam' has a quite different meaning ('manifestation', 'development', etc.).

7 Here 'Vajras' refers to the Family of Akṣobhya, who is their Jina; his 'dwelling' is the mahāmudrā form (92a).

8 'wisdom' is interpreted as 'the moving and unmoving', and its maṇḍala is the three worlds; the yogin 'makes all beings unsubstantial' by placing KHAM, the mantra of space, on their bodies; he becomes invisible to the Buddhas because he is identical with them. (92b-93a).

9 From T, but all S read HŪM and Pr has HAḤ; it is called 'a section of prāṇāyāma' and means 'inexpressible' (93b).

10 The Buddha-perceptions are 'the divine eye and so on', see Chapter I2, ślokas 55-59; these do not in fact correspond to the five senses, but they are interpreted as such in the following verses (ślokas 25-34): 'Wisdom OM' is the seed-syllable which produces Vajrapāṇi, symbolising the sense of hearing; 'Jewel OM' is Ākāśagarbha, the sense of smell; 'Dharma OM' is Lokeśvara, the sense of taste; 'Samaya OM' is Sarvaṇī-varaṇaviskambhin, the sense of touch; and 'OM of the Three Bodies' is Vairocana (here the Buddha is named instead of the Bodhisattva), the sense of sight. (94b-97a).

11 Here T has 'dpag med' (Amita) instead of 'ketu'; this appears to have been taken from the commentary, which speaks of him as 'existing in many world-realms' -- the Sanskrit 'aneka' ('many') is translated into Tibetan as 'dpag tu med pa' ('limitless'), then explained in the Tibetan version as meaning Ratnaketu; D however has 'rdo rje gsum gyi tog'. In all these verses the names of the Buddhas are interpreted as Mahāvajradhara, and 'the Three Vajra Samayas' as the appropriate sense-object in its threefold aspect (see Ch.7), experienced in a divine or transcendent form. (95a-b).

12 'five-pointed vajra' means the five sense-organs, and 'five places' the sense-objects (98a).

I3 Here the mantra is the wisdom-being, and consciousness (vijñāna), or mind (citta, vajra), is the samādhi-being, 'like a drop' and 'having the nature of the three worlds' (98b).

I4 'suppression' is equivalent to dhāraṇā, the fourth stage of the six stages of yoga, in which certain signs (nimitta) appear (these are described in the Uttaratantra), associated with the Light (prabhāsvara). (99a).

I5 Mahāvajradhara, who 'thinks of ('kalpayati', 'rtog pa') or creates the aim of the world with his body, speech and mind' (99b).

## CHAPTER TWELVE

I Pr: 'visualise Mañjuvajra not only in your own body, speech and mind, but also with emanations into the body, speech and mind of the three worlds' (100b).

2 Here the MSS read 'siddhātma' ('perfected'); Pr has 'śuddhātma' -- 'because of the body being like an illusion' ('mayopamadehatvāt'); the 'brilliant light' comes from the wisdom-body, and the 'adornments' are the thirty-two marks of a 'Great Man' or Buddha. (101a).

3 The 'three metals' are gold, silver and copper, interpreted as the 'three lights' (ābhāsatraya); the 'five sacred substances' ('viṣṇumūtra-') are the five objects and organs of sense; the 'Three Vajras' means the mind, and 'mouth' is the Light (101a).

4 From the Sanskrit; here the Tibetan has no equivalent to 'tasya', and would mean 'so many women will become full of virtues'.

5 Pr interprets '-ātma' as plural, and has 'sthāpayanti' for 'saṁsthāpayati': the 'pure ones' are the Buddhas of the Lotus Family in the form of means (upāya), and 'supreme worship' is the Goddesses in the form of wisdom (prajñā), -- these

masses of 'mantras' and 'mudrās' consecrate the sādḥaka with the nature of his own Lord ('svādhipatitvena sādḥakam abhi-  
 śiñcantīti'). (IO2a).

6 Vairocana.

7 The double-vajra maṇḍala.

8 The Goddesses, and in the next verse, the ~~Yakṣiṇis~~ <sup>Yakṣiṇis</sup>.

9 'Mahāvajradhara, who gives birth to the forms of Vairocana and so on'; the expression 'sarvākāravaroṣetam' occurs frequently, and indicates that the deity in question is conceived as the totality of the five aspects <sup>of</sup> Buddhahood. (IO4b).

IO These terms are elaborated in the Uttaratantra, and are dealt with at great length in Pr; they constitute the means (upāya) to enlightenment. Sevā (meaning 'service', 'worship') is of two kinds: ordinary (sāmānya) and supreme (uttama); ordinary sevā is the visualisation process known as the 'four vajras', and supreme sevā is the yoga of six stages (ṣaḍāṅga), which is also called 'nectar of wisdom'; Pr describes sevā as 'the purified form of the deity', 'contemplation of the Void' and 'contemplation of the enlightenment-mind'. Upasādhana is a continuation of this process, the visualisation of the deity in the yogin's heart, described in the previous Chapter, and its worship; sādḥana is the creation of the wisdom and samādhi-beings, it is performed with the enjoyment of all the senses, with the practice of haṭṭhayaṅga, with the four Acts and all the other rituals described in the Tantra, and it results in the attainment of the Vajra Body, Speech and Mind; mahāsādhana is the final consecration, peace, the accomplishment of the aim of others. (IO8b-II3a).

II Following Pr, which has 'sevā' as subject and reads 'kartavyā', although T translates as though sevā is part of a compound (D is like Pr, see Appendix); there is little difference in the sense.

I2 Here 'the four times' is interpreted as the Four Goddesses, and their 'practice' is 'delighting them with embraces and so on'; 'in the five places' means 'combined with the sense-objects of form and so on' (II3b).

I3 Vajra Samaya is Mahā<sup>vajra</sup>dhara. These three different periods of time are for yogins of strong, medium and weak powers (II3b).

I4 The MSS show considerable confusion in the following verses; some older versions must have contained a śloka giving the result of the vows ('... they grant him their blessing. '), and this is translated in the Tibetan, however the reading I have adopted is according to Pr<sup>PK</sup>, and also D (see Appendix), and it is the version which emerges most clearly from the manuscripts available to me. (II4a-b).

I5 Here the interpretation is: if, through not obtaining instruction, the yogin of Vairocana, Amitābha or Akṣobhya thinks of these blessings of Body, Speech and Mind as separate, he will become far from the process of realisation. (II5a).

### CHAPTER THIRTEEN

I 'non-dual wisdom' ('jñānavajram advayajñānam'). Several expressions in the following verses are interpreted as meaning the non-duality of the two truths.

2 Following the Sanskrit order; the Tibetan transfers its translation of 'bhāṣasva bhagavan', which appears to refer only to śloka 5, to the end of śloka 8, thus displacing a half-line in each verse.

3 'all mantras' are 'the serpents and so on', and their 'meaning' is 'the three syllables': the sense seems to be that all mantras are in essence the Three Vajras -- OM ĀḤ HŪM; 'mantra-placing' (nyāsa) is the visualisation of these mantras in body, speech and mind, which are the 'three divisions', all contained in Vajradhara. (II7a).

4 The sādḥaka 'established in the samādhi of the stage of realisation'; 'supreme worship' is 'the worship of the Body, Speech and Mind of all the Buddhas in the three worlds'. (II7b).

5 'the steady Vajra' is interpreted as the Vajra essence of Akṣobhya, the yogin should 'search into the real nature of mind' (II8a-b).

6 Here 'maṇḍala' means the yogin's body and 'vajra' his tongue (II8b). (See Appendix for D which is better.)

7 'Neuter' is explained as 'non-substantial', it is in the centre because it the essence or heart of the Tathāgatas (II9a); it should be noted that just as delusion (moha) is defined as a mixture of aversion and attraction, so the concept of neuter embraces the qualities of both male and female, not the absence of both but their union.

8 'passion' is qualified by the quotation of a<sup>half-</sup>verse which appears in the Hevajra Tantra (HV I,viii,35): 'neither passion nor the absence of passion nor a middle state' ('na rāgo na virāgaś ca madhyamā nopalabhyate'); and its 'meaning' is interpreted as 'understanding it as it is'. (II9b).

9 Again the process of visualising the three sattvas: in the heart of the sādḥaka identified with the Samaya-being is the Wisdom-being, and in his heart the appropriate symbol (wheel etc.) resting on its maṇḍala, then at the centre of that is the mantra or Samādhi-being, these visualisations are preparatory to performing various rituals, and the 'meaning' of the mantras refers to the actions they each accomplish. (i20b-I21a).

10 'twofold' refers to the two stages, that of creation and that of realisation; 'emation and withdrawal' belong to the stage of creation. (I21a-b).

II Following S and Pr, although T reverses the objective and instrumental, but D confirms this interpretation (see Appendix).

I2 The mantra is the Samādhi-being, their meanings are the Acts which follow: here the deities and maṇḍalas do not conform to the usual scheme in the case of prosperity and subjugation; for prosperity, Pr reads 'vairocanapadam' in place of 'padmavajriṇaḥ' and interprets it as meaning Ratna-ketu, while for subjugation it has 'padmavajriṇaḥ' which is normal. (I22a).

I3 Following T. The Sanskrit 'saṃpuṭa' is problematic; it occurs several times in descriptions of rituals in the Commentary and in the text itself, and seems to represent the object (sādhya), possibly in the form of two diagrams or images (yantra) joined together, or else as a covered vessel; here it clearly stands for the 'enemy'. Unfortunately the photographed Pr is almost illegible here, and the Tibetan version does not exactly follow it, but there appear to be two separate stages: firstly visualising the enemy killing other sentient beings who are to be regarded as potential Buddhas (Pr has 'ripuṇā' or possibly 'ripūṇām', which may be meant as a variant to 'saṃpuṭa'), and then destroying the enemy by the ritual of separating the saṃpuṭa (T: kha sbyar dbye ba).

(I22b) Also see note 23, and Ch. I4 śloka 25.

I4 Following T, but see Appendix for D which is closer to S. The Commentary is again almost illegible, but seems to give a combination of both versions; as it stands, S does not make much sense. (I23b-I24a).

I5 Following T, which suggests a Sanskrit reading 'śrīpvanu sarvabuddhā mā(ṇ)'..., Pr however has '-ātma' which is interpreted as plural; 'sphārayāmi' is interpreted not in the usual

way ('send out emanations') for which the Tibetan would be 'spro ba', but as 'cūrṇīkaromi' ('pulverise'). (I24b).

I6 Pr: 'the wrathful deities in the upper region'; this is the ninth of the ten directions, containing eight Uṣṇīṣa deities corresponding to the eight directions on the horizontal plane. See ślokaś I56-I58. These deities are described in IBI pp.299-302.

I7 'Dharma Body' is here interpreted as the yogin's own purified form, which is the unity of the Three Bodies, and this is then visualised as the basis for the following meditation in which the mind ('the Wisdom-being'), body ('the dwelling') and speech ('the mantra-syllable') are seen to be simply appearances of Mind, like an illusion. (I26a).

I8 In all these rituals the yogin must identify himself with Vajrasattva, who is then transformed into the particular deity to be invoked for the action. Pr interprets 'the Buddhas' as the five elements, from amongst which the maṇḍala of water is to be used in this case; 'with both feet together' means realising the unity of the two truths; 'on the enemy's head'-- literally 'on his head': here <sup>in</sup> and the following passages 'he' refers to the object of the ritual (sādhya), whether he is to be killed, attracted, cured etc. (I26a-b).

I9 The maṇḍala of water, for the peaceful Acts.

20 Pr: 'This combines the two meditations of Ratnasambhava and Amitābha.' Ratnasambhava has the earth maṇḍala, and his Consort Māmakī is the colour of the yellow Jewel; Amitābha's fire maṇḍala should also be visualised, and his Consort Pāṇḍarā is the colour of the red Wishing-jem (although the Wishing-jem often in fact refers to Ratnasambhava). ((I29b).

2I The maṇḍala of air, marked with a vajra ('vajralakṣitaṃ'). In it one places Khavajra, who is Akṣobhya, and he who is preceded by Dharma, or Amitābha,-- i.e. Amoghasiddhi (I30a-b).

22 This line is similar to Ch. 6 śloka 24, but here Pr interprets 'coditaḥ' as 'ca udiṭaḥ'; it is not clear which verb 'darśanenaiva' qualifies. (I3Ob).

23 Pr has 'ripuḥ' for 'ripavaḥ'; the nominative may perhaps be explained by the demand of the metre and by its proximity to the nominative in the next line ('apakāṛī'), which is interpreted as 'thinking "he is a killer of all the Buddhas, all beings"' ('sarvabuddhānāṃ sarvasattvānāṃ so'pakāṛīti dhyātva'). Pr says the enemy is to be visualised 'udghātita-saṃpuṭaḥ' (T: 'dgra boḥi kha sbyar phyē bar bsgom mo'), see note I3. (I3Ia).

24 Māmakī is called 'Eye of Vajra Space' in S, but 'Space-born Eye' in T, while Pāṇḍarā is called 'Eye of Vajra Speech' in S and 'Water-born Eye' in T (which suggests readings of 'khaja-' and 'abja-'); Space in either case is Akṣobhya, and 'water-born' can mean lotus, which, like speech, represents Amitābha. S gives the colours of their faces in the wrong order. Tārā is here called Vidyā; I have given all four their most usual names because of the confusion between S and T. (I32a).

25 Pr: 'the Buddha' is Mahāvajradhara, and the maṇḍalas in these visualisations are interpreted as the 'three lights' (ābhāsatrayam), the 'three knowledges', the 'three voids', the basis of the stage of realisation.

26 This refers to Māmakī (Khavajrā) in her double function as Consort of Akṣobhya (Space) and of Ratnasambhava (Jewel). (I33b).

27 Pr: 'the maṇḍala of the attainment of wisdom and means'.

28 The sādḥaka; in this and the following passages the Sanskrit MSS show no consistency in their singular and plural terminations, so I have followed the Tibetan (even Pr disregards such distinctions, and has, for instance 'sādḥakaḥ ... nandanti').

29 This line does not occur in S.

30 Here the Uṣṇīṣa deities are personified in one collective deity, called 'Circle of Vidyās', which Pr explains as comprising all the worldly siddhis; this deity appears in verse 107 as Ekākṣara or Mahā-Uṣṇīṣa. (I35a).

31 'suppression': see Chapter II note 14; here however it is interpreted as the rituals of killing and so on, by means of which the condition of suppression is brought about, through the samādhis of the wrathful deities; the true meaning (nītārtha) is that the skandhas (the Buddhas) are immersed in the absolute truth. (I35b-I36a).

#### CHAPTER FOURTEEN

I Pr: 'The Goddesses'. First is Locanā of the Tathāgata Family; the 'Vajra Buddha' (verse 1) is Vairocana. Second is Māmakī of the Vajra Family, who is also to be considered as the Goddess of the Jewel Family. Third is Pāṇḍaravāsini of the Lotus Family; 'Dharma Body' here refers to Amitābha. Fourth is Tārā of the Samaya Family, 'Samaya-beings' also used in an unusual way; 'Vajra Body' (verse 7) is interpreted here as Amoghasiddhi. (I37a-I39a).

2 Pr: Hayagrīva, because he is born from Amitābha, the Lotus (I43a).

3 The origin of all poison, which was produced from the churning of the ocean by the gods and demons and was then swallowed by Śiva; its colour is blue.

4 Here Pr explains 'saṃpuṭakāyena saṃpuṭayantreṇa ...' and describes the ritual as follows: draw the image of the sādhya with yellow pigment on a leaf, write his name on it, then cover it with another 'yantra' and tread on it with your foot marked with a vajra hook, reciting the mantra. (I48b). Also see Chapter 13 śloka 44, note 13.

5 According to Pr's interpretation, although the compound '-padākṛāntam' usually has the object rather than the subject as its first member: 'Vajrasattva' is the yogin's wisdom-being, his feet are the rays of light which stream out and encircle the wisdom-being of the object (sādhya), the 'Lord of all Tathāgatas', who is then drawn in with the hook and bound with the noose. The ritual of capturing as described a little later in the Commentary, as with most of the other rituals in this Chapter, involves treading on the image of the sādhya, which is generally drawn on a skull; presumably the above interpretation is the symbolic meaning of the action rather than of the actual words. (I49a).

6 Both Ekajaṭā and Bhṛkuṭī are generally regarded as emanations of Amitābha, and are so described in SM and IBI, but here Pr interprets 'Speech' as Amoghasiddhi; I have gone against the majority of the texts and followed B and D (see Appendix) in omitting the name of Aparājita, since there seems to be no reason whatever for connecting him with the goddess Ekajaṭā. (I51a).

7 This line does not appear in either Tibetan version.

8 'the Mothers' are named as the Goddesses Brāhmaṇī, Vaiṣṇavī, Rudrāṇī, Indrāṇī, Kauberī, Vārāhī and Cāmuṇḍī.

9 Tibetan 'tsham ṅam' is an unusual word, and in the Peking blockprint looks like 'tsham dam'; approximations to both appear in the dictionaries, with various and sometimes contradictory meanings, the most likely are Das: 'tshom rñams' -- 'wrathful attitude', and the Tibetan/Chinese Dictionary: 'tsham rñams -- ḥjigs staṅs ḥjigs par byed paḥi gzi'; the corresponding Sanskrit 'ākṣepa' has a wide range of meanings; Pr interprets it in the three relevant passages as 'cutting off', 'suppressing' and 'removing'.

10 According to Pr; in the familiar expression '-padā-krāntam', 'pada' is here taken to mean 'place' or 'dwelling', i.e. the sādhyā's body, speech and mind centres in verses 66, 68 and 70 respectively. The first lines of these three verses are interpreted as the ritual of sexual union, in which the whole action takes place, but they could also be understood as gestures or positions of the hands in which the dagger is held. (I55b-I57a).

#### CHAPTER FIFTEEN

I Here I have translated 'sādhayet' as 'perform the practice', as such a generalised expression may include the implication of a successful result, its usual meaning, although Pr interprets it more narrowly as 'instruct' the mudrā; 'special' translates 'viśeṣataḥ', which generally in this text refers to the distinction between the practices of the different Families. I have simplified the epithets of the mudrā, -- in verses 2 and 7 'mahātmanah' appears to refer to her father rather than to her, it is interpreted as 'having the virtues of faith etc.'; 'every quality' means auspicious physical qualities, and 'every adornment' means the skills of love. (I58a-b).

2 This passage refers to the stage of realisation, while the previous instructions were for the stage of creation; 'Dharma' is interpreted as the yoga of realisation ('niṣpanna-yoga') and 'Vajra' indicates its indestructibility; Pr explains the ritual as the union of Wisdom and Means, the disappearance of ignorance, and the realisation of the four Voids, symbolised by the four castes; 'the secret' is Mahāvajradhara. (I60a).

3 'storms', consisting of 'wind, thunder and lightning, hailstones and so on', caused by the serpents and other obstructing deities; the gesture of the 'fang' is directed particularly

against serpents; 'the Enemy of Evil' is Hayagrīva; 'Buddhas and Bodhisattvas' are the yogin's mantras and other people's mantras, which have caused the obstructions. (I63b).

4 'the four places of Locanā and so on'; the yogin himself is in the centre as Mahāvajradhara; 'the lotus' is the lotus of his heart. This whole practice belongs to the stage of realisation. (I64a).

5 The siddhi of invisibility, which has been mentioned before and is treated more fully here, is interpreted as 'abandoning the natural self'; the Bodhisattva Mañjuśrī is particularly associated with this siddhi. ((I64b).

6 From Pr ('śarāvasampuṭe kapālasampuṭe'); in śloka 40 however, 'sampuṭa' is translated by Tibetan 'sbyor ba', here meaning sexual union, and I have translated with a combination of both, in accordance with Pr's explanation; only fragments of the ritual are given in each verse of the text: in each case the pill should be mixed with the five nectars, kept in the skull, and put into the yogin's mouth after union with the mudrā. (I65a-b).

7 'Vajra of Beings' is interpreted as Akṣobhya, and 'Enlightenment of the Buddha' as Vairocana; this passage refers to the moment of consecration when the sādḥaka is pervaded with bliss. (I67a).

8 'the Work of Speech' is Amitābha (I68a).

9 This is the process by which a deity enters into the yogin, who is described as the 'vessel'; according to Pr, it is preceded by meditation to purify the vessel, then 'arousing' is described as 'flying up, trembling and moving'; 'fixation' is 'a fixed state, like a post, with steady nature, after having abandoned the natural self'; 'great divinity' is when the deity has entered the vessel, and 'the noble stage' is

'expounding the truth of transcendence and so on'. I have translated 'noble stage' from the S 'āryabhauma', although T has 'hphags las', and Pr 'āryapatha' and 'hphags lam', D however has 'hphags paḥi sa'. (I66b).

I0 T leaves out the 'hundred', probably having read 'japa' for 'śata', but it is retained in Pr and D.

I1 According to Pr, the mantra containing the poison will rise up from between the feet where it was deposited in the previous action, enter the body and ascend through the four lower centres (padma) to the throat, from where it is vomited. (I75a). (See Appendix for D, which is closer to S.)

I2 Sickness caused by 'faults (doṣa) or by magic acts.

I3 The 'two ways' are with signs (nimitta) and without signs; 'Buddhas' are interpreted as the sādhanas who practise mantra, and 'Bodhisattvas' as those who are 'intent on the innermost self' ('adhyātmaparāyanāḥ'). (I77b).

I4 In this śloka the Tibetan and Sanskrit show slight differences (also see Appendix for D), but the meaning is not much affected; Pr has a combination of both. 'Contemplation' ('nidhyapti') is explained as examining and understanding the nature of mind at the time of 'dreaming, and thus attaining the realisation that the dharmas do not exist outside the mind. (I79a).

I5 This sentence is omitted in T. There are several other minor omissions and differences in the prose passage, most of which are closer to the Sanskrit in D.

## CHAPTER SIXTEEN

I S reads 'rdo rje' ('vajra') for 'maṇḍala' in verses I and 7. In these two maṇḍalas, of Body and of Speech, the place at the centre is occupied by the teacher with his mudrā.

2 'mantra-being' is interpreted as 'one who is intent on mantra', and the Sanskrit Pr adds 'who is attached to dualistic knowledge', but this is omitted in the Tibetan version; presumably this refers to yogins practising the stage of creation, for whom, the Commentary goes on to say, the following instructions are intended. 'Samaya' here is the mudrā, and 'making the deities descend' means that the yogin places his mudrā in front of him and consecrates her as the Goddess of his Family. The method of 'descent' was described in the previous Chapter. (I86a).

3 Here, and also in verse 29, T has 'byin rlob' -- 'blessing' for S 'sāṃnidhyam' -- 'presence'; see Appendix for D, which is closer to the Sanskrit. Pr interprets 'they' as the Buddhas and Bodhisattvas, and 'the secret' as the maṇḍala. (I86b-I87a).

4 This is Nisumbhā.

5 'Samaya' is interpreted as the vajra or purified aspect of the spheres of sense, by means of which the yogin worships the 'Three Vajras', the Buddhas of past, present and future. (I87a).

6 Combining both S and T (neither appears in Pr); they are interpreted as the five objects of the senses. (i87b).

7 Pr: 'without the mudrā'.

8 Pr explains that this is in order to protect the mantras, which are the deities in the maṇḍala, from evils arising from the five elements; S 'samaya', T 'dam tshig', seems to stand for 'citta'/'thugs': see notes on the S variants, the version chosen is that of Pr and is confirmed by T, but the Tibetan Pr and D have both 'thugs' and 'dam tshig'. (I88a-b).

9 Following T (see also note 3 to verse I9); Pr gives

a quite different interpretation, with 'kṛte na' instead of 'kṛtena': 'if this is done, the Sons .... will not come near the wise Vajrasattva', 'Vajrasattva' being the yogin and the 'Sons' the evil forces referred to in the previous sentence; the Tibetan Pr follows the Sanskrit exactly, disregarding the Tibetan text ('de 'ltar byas pa ni ... ñe bar mi ḡgyur te ...') (I88b).

I0 Interpreted as follows: excrement is rice (annam/zas), urine is spices (vyañjanam/tshod ma), meat is ordinary food (bhakṣyam/bzaḥ ba), and oil is wine (surā/chan). (I89a).

II Pr: the meaning is that the teacher should strike the Tathāgatas with the bodhicitta-seed resulting from his union with his mudrā, in order to make them bestow consecration on the disciple. (I90a).

I2 'Locanā and so on' (I90a).

I3 From T; S has 'vajra yoga' and Pr 'vajra master' ('vajrādhīpa vajrācāryaḥ'). (I9Ib).

I4 'the four elements, earth and so on' (I9Ib).

I5 This time interpreted as 'a lotus plate' ('padma-bhāṇḍe'); 'viṣṇumūtram' stands for the five nectars and 'mahā-māṃsam' for the five meats, these are made into pills and kept in the plate or bowl, to be eaten one by one each day. See also Chapter I5, śloka 39, note 6. (I92b-I93a).

I6 Pr explains these 'messengers' as the equivalents of yakṣas (T gnod sbyin), the aspects of the Wrathful Deities which carry out the yogin's commands. In the verses which follow (55-56) the visualisations refer to these aspects, i.e.: Akṣobhya and Vajrapāṇi (his wrathful aspect) mean Nisumbha (his messenger aspect), Amitābha and Padmapāṇi mean Hayagrīva, and Vairocana and Aparājita mean Yamāntaka. (I93a-b).

I7 Pr interprets 'sufferings' as the three Tathāgatas,

'because they are afflicted by the sufferings of delivering the world', and the 'shining ones' are the messengers, their own wrathful aspects, who must be aroused to grant siddhi to the yogin. The S alternative '-duḥkha-' seems closer to the Tibetan however, and may be preferable. (I93b-I94a).

18. From S; of the Tibetan, N has 'ĀMH' and the others 'ĀḤ'.

19 From Pr; confused in the Sanskrit manuscripts, even in the Commentary the distinction between the sādḥaka, his object and the deity is unclear; 'bāla' is interpreted as 'young', an epithet of Mañjuśrī, but the variant 'bālabuddhiḥ' could apply to the victim in the sense of 'ignorant' and would fit the Tibetan equally well. (I95b-I96a).

20 Pr: this is a ritual for teaching vinaya by showing the Buddha maṇḍala to the sinner who is to be converted; Pr also interprets the Three Vajras as the sinners ('sādhyabhūtān duṣṭān'). (I96a-b).

21 Combining S and T in accordance with Pr, which explains the 'work' as the consecration of body, speech and mind. (I99a).

22 From S; T has 'like the light of Mañjuśrī' (see Appendix for D which agrees with S); Here, according to Pr, Vajradhara does not mean the supreme Buddha, but one who has power over the vajra-ḍākinīs; two types of siddhi are distinguished: 'invisibility', or the realisation of non-substantiality, is defined as the vajra-ḍākinīs, also connected with the siddhis of body, speech and mind in the previous verse, and the 'Yakṣa King' is defined as the worldly ḍākinīs, or the worldly or lower siddhis, which is also a definition of 'vidyā', therefore one who has power over them is a 'vidyādhara'. (I99b).

- 23 Pr: 'not only with meditation, but with costumes ('nepathya') also' (200a).
- 24 According to Pr this means the internal wisdom mudrā, who is Vajradhātviśvarī, in the yogin's heart. (201a).
- 25 Pr explains 'he transcends' as 'he overcomes the human condition', and then has 'naśyati' -- 'he dies' -- for 'nāśam', but this does not appear in any MS; 'akśara' is interpreted as 'immortal' although T has 'yi ge' -- 'syllable': the translation is a compromise attempting to resolve these differences. (Pr: 'trivajrātmā yogī atikramet mānuṣyabhāvam abhībhavati / naśyatīti / nāśam prākṛtaṃ śarīraṃ tat parāvṛtṭya / vajravad abhedyam/avinaśyaṃ bhavati /') (201a-b).

#### CHAPTER SEVENTEEN

- 1 'the vajra secret' is the four sacred laws (samaya-catuṣṭayam, 'vajracatuṣṭayam') of killing, etc. (202b).
- 2 These are 'killing living beings, taking what is not given, and going with the wives of others' (205b).
- 3 This is 'lying, harsh and rough speech'; Pr adds 'anutiṣṭhet' to complete the meaning of the first line; the 'maṇḍala of the three worlds' is Mahāvajradhara's maṇḍala, the light or the void. (205b).
- 4 This is 'the work of mind' ('cittakriyā'): greed or longing, wishing harm, and wrong thoughts; as in the two previous verses, it is purified by identification with the void. Pr reads '-dhīḥ' for '-dhṛk', but in any case 'vajra' is sometimes interpreted as 'mind'. (206a).
- 5 'combined': Pr explains 'one should not worship with body and so on united into one; worship with body, speech, or body and speech is correct, but if one worships with body or speech together with mind the desired siddhi will be lost.' All MSS have 'na' at the beginning of the śloka, which Pr also

quotes but follows with an optative ('na praṇameti'); the correct meaning seems to be conveyed by the Tibetan. (206a)

6 This refers to the flow of nectar (amṛta) which culminates sādhana, and is to be performed 'for the well-being of the sādḥaka's body, speech and mind'; here 'Samaya' is interpreted as 'the ills that accompany ('samāyeti') the body from birth ('trivajraṃ śarīraṃ')'. (207b).

7 'consecration' is added in Pr ('adhiṣṭhānam ... kār-  
yam'); the purpose of this 'first action' is to see all one's activities of body, speech and mind as sacred. (208a).

8 Pr: the Teacher ('mahāvajrātmā deśakaḥ') (209b).

9 'the three vajra samayas' are interpreted as the actions of body, speech and mind, while 'all the Samayas' are the women with the nature of Vairocana and so on. (214a)

10 The maṇḍala is the sādḥaka's own body; the 'threefold essence' means the three mantras just given. In this ritual, according to Pr, the rays of light are made to fall onto the victim's heart and draw out his blood. (219a-b).

11 From Pr, which interprets 'na' as 'yadyevaṃ na kur-  
yāt' -- 'if he should not act thus'. See Appendix for 'D'.  
(221a):

12 This 'ointment' ('añjana') is the black substance which forms when a wick is burnt in oil; Pr says it is so called 'because it is reliable in subjugation and so on'. (223a)

13 In the passages introducing the first two songs, the Sanskrit gives Māmakī as the first of the Four Goddesses and Locānā as the second, while the Tibetan gives no name in the first case and Māmakī in the second, and Pr has first Locānā then Māmakī; I could not feel justified in changing the Sanskrit to such a great extent, as all the MSS are in agreement, but for the translation have followed the commentary. The third and fourth songs are those of Pāṇḍarā and Samaya-Tārā.

SANSKRIT AND TIBETAN TEXTS

CHAPTER ONE

OM namaḥ śrīvajrasattvāya/

evaṃ mayā śrutam ekasmin samaye bhagavān sarvatathāgata-  
kāyavākcittahṛdayavajrayoṣidbhageṣu vijahāra / anabhi-  
lāpyānabhilāpyabuddhakṣetrasumeruparamāpurajaḥsamair  
bodhisattvair mahāsattvair / tadyathā / samayavajreṇa ca<sup>I</sup>  
bodhisattvena mahāsattvena / kāyavajreṇa ca bodhisattvena  
mahāsattvena / vāgvajreṇa ca bodhisattvena mahāsattvena /  
cittavajreṇa ca bodhisattvena mahāsattvena / samādhivaj-  
reṇa ca bodhisattvena mahāsattvena / jayavajreṇa ca<sup>2</sup>  
bodhisattvena mahāsattvena / pṛthivīvajreṇa ca bodhi-  
sattvena mahāsattvena / ābvajreṇa ca bodhisattvena mahā-  
sattvena / tejovajreṇa ca bodhisattvena mahāsattvena /  
vāyuvajreṇa ca bodhisattvena mahāsattvena / ākāśavajreṇa  
ca bodhisattvena mahāsattvena / rūpavajreṇa ca bodhi-  
sattvena mahāsattvena / śabdavajreṇa ca bodhisattvena  
mahāsattvena / gandhavajreṇa ca bodhisattvena mahā-  
sattvena / rasavajreṇa ca bodhisattvena mahāsattvena /  
spraṣṭavyavajreṇa ca bodhisattvena mahāsattvena /<sup>4</sup>  
dharmadhātuvajreṇa ca bodhisattvena mahāsattvena / evaṃ  
pramukhair anabhilāpyānabhilāpyair buddhakṣetrasumeru-  
paramāpurajaḥsamair bodhisattvair mahāsattvair ākāśa-

CHAPTER ONE

rgya gar skad du/śrī guhya samādza mahā tantra rādza nāma/  
 bod skad du/dpal gsañ ba ḥdus pa zes bya ba rgyud kyi rgyal  
 po chen po/

dpal rdo rje sems dpañ la phyag ḥtshal lo/

ḥdi skad bdag gis thos pa dus gcig na/bcom ldan ḥdas de bzin  
 gségs pa thams cad kyi sku dan gsun dan thugs kyi sñin po rdo  
 rje btsun moḥi bhaga la bzugs so/brjod kyis mi lañ baḥi yañ  
 brjod kyis mi lañ baḥi sañs rgyas kyi zin gi rdul phra rab  
 sñed kyi byañ chub sems dpañ sems dpañ chen po la/ḥdi lta ste/  
 byañ chub sems dpañ sems dpañ chen po dam tshig rdo rje dan/  
 byañ chub sems dpañ sems dpañ shen po sku rdo rje dan/byañ chub  
 sems dpañ sems dpañ chen po gsun rdo rje dan/byañ chub sems  
 dpañ sems dpañ/thugs rdo rje dan/byañ chub sems dpañ sems dpañ  
 chen po tin ne ḥdzin rdo rje dan/byañ chub sems dpañ sems dpañ  
 chen po rgyal ba rdo rje dan/byañ chub sems dpañ sems dpañ chen  
 po sa rdo rje dan/byañ chub sems dpañ sems dpañ chen po chu  
 rdo rje dan/byañ chub sems dpañ sems dpañ chen po me rdo rje  
 dan/byañ chub sems dpañ sems dpañ chen po rluñ rdo rje dan/byañ  
 chub sems dpañ sems dpañ chen po nam mkhañ rdo rje dan/byañ  
 chub sems dpañ sems dpañ chen po gzugs rdo rje dan/byañ chub  
 sems dpañ sems dpañ chen po sgra rdo rje dan/byañ chub sems  
 dpañ sems dpañ chen po dri rdo rje dan/byañ chub sems dpañ sems  
 dpañ chen po ro rdo rje dan/byañ chub sems dpañ sems dpañ chen  
 po reg bya rdo rje dan/byañ chub sems dpañ sems dpañ chen po chos  
 kyi dbyiñs kyi no bo ñid rdo rje dan/de dag la soga paḥi byañ  
 chub sems dpañ sems dpañ chen po brjod kyis mi lañ baḥi/brjod  
 yan

dhātusamākhyā<sup>I</sup>taiś ca tathāgataiḥ / tadyathā / akṣobhya-  
 vajreṇa ca tathāgata<sup>2</sup>tena / vairocana<sup>2</sup>vajreṇa ca tathā-  
 gatena / ratnaketu<sup>2</sup>vajreṇa ca tathāgatena / amitābha<sup>3</sup>-  
 vajreṇa ca tathāgatena / amoghavajreṇa ca tathāgatena /  
 evaṃ pramukhaiḥ sarvākāśadhātusamākhyā<sup>I</sup>taiś ca tathā-  
 gataiś tadyathāpi nāma tilabimbam iva paripūrṇaḥ  
 sarvākāśadhātuḥ saṃdṛśyate sma /

atha bhagavān mahāvairocana<sup>4</sup>vajras tathāgataḥ sarvatathā-  
 gamamahārāga<sup>4</sup>ṇa<sup>4</sup>ṇaṃ nāma samādhiṃ samāpā<sup>5</sup>ṇaḥ / taṃ sarva-  
 tathāgatavyūhaṃ svakāyavāk<sup>5</sup>cittavajreṣu praveśayām āsa /  
 atha te sarvatathāgatā bhagavataḥ sarvatathāgatakāyavāk-  
 cittavajrādh<sup>6</sup>ipateḥ paritoṣa<sup>6</sup>ṇārthaṃ svabimbāni strī-  
 bimbāny abhinirmāya bhagavato mahāvairocana<sup>6</sup>sya kāyā<sup>7</sup>d  
 abhiniṣkrāntā abhūvan / tatra ke cit buddhalocanākāreṇa /  
 ke cit māmakāyākāreṇa / ke cit pāṇḍaravāsinyākāreṇa / ke  
 cit samayatārākāreṇa saṃsthitā abhūvan / tatra ke cit  
 rūpasvabhāvākāreṇa / ke cit śabd<sup>8</sup>asvabhāvākāreṇa / ke cit  
 gandhasvabhāvākāreṇa / ke cit rasasvabhāvākāreṇa / ke cit  
 sparsās<sup>8</sup>svabhāvākāreṇa saṃsthitā abhūvan / atha khalu  
 akṣobhyas tathāgataḥ sarvatathāgatakāyavāk<sup>8</sup>cittahr̥daya-  
 vajrayoṣidbhageṣu virajaskaṃ caturasraṃ mahāsamaya-  
 maṇḍalam adhiṣṭhāpayām āsa /

kyis mi lañ bañ sañs rgyas kyi zin gi rdul phra rab sñed  
 rnams dañ/de bzin gsegs pa nam mkhañ dbyiñs dañ mñam pa la  
 hdi lta ste/de bzin gsegs pa rdo rje mi bskyod pa dañ/de bzin  
 gsegs pa rdo rje rnam par snañ mdzad dañ/de bzin gsegs pa rdo  
 rje rin chen dpal dañ/de bzin gsegs pa rdo rje òd dpag tu  
 med pa dañ/de bzin gsegs pa rdo rje gdon mi za ba dañ/de dag  
 la sogs pa nam mkhañ dbyiñs thams cad dañ mñam pañ de bzin  
 gsegs pa rnams dañ/thabs gcig tu bzugs pa ni hdi lta ste/dper  
 na til gyi gañ bu bzin du/de bzin gsegs pa thams cad kyis nam  
 mkhañ dbyiñs thams cad sin tu gañ bar snañ bar gyur to/

de nas bcom ldan òdas de bzin gsegs pa rdo rje rnam par snañ  
 mdzad chen po/de bzin gsegs pa thams cad kyi òdod chags chen  
 poñ tshul zes bya bañ tin ñe òdzin la sñoms par zugs nas/  
 de bzin gsegs pañ bkod pa de dag thams cad ñid kyi sku la  
 zugs par mdzad do/de nas de bzin gsegs pa de dag thams cad kyis/  
 bcom ldan òdas de bzin gsegs pa thams cad kyi sku dañ gsuñ dañ  
 thugs kyi bdag po yonñ su mñes par bya bañ phyir/ñid kyi sku  
 buñ med kyi gzugs su mñon par sprul nas/bcom ldan òdas rnam par  
 snañ mdzad chen poñ sku las mñon par byuñ bar gyur to/de la  
 la la ni sañs rgyas spyen lta bu/la la ni māmaki lta bu/la la  
 ni gos dkar mo lta bu/la la ni dam tshig sgrol ma lta bu/la la  
 ni gzugs kyi ño bo lta bu/la la ni sgrañ ño bo lta bu/la la ni  
 driñ ño bo lta bu/la la ni roñ ño bo lta bu/la la ni reg gi  
 ño bo lta bu/der yañ dag par gnas par gyur to/de nas de bzin  
 gsegs pa mi bskyod pas/de bzin gsegs pa thams cad kyi sku dañ  
 gsuñ dañ thugs kyi sñiñ po rdo rje btsun moñ bhaga la dam tshig  
 chen poñ dkyil òkhor rdul med pa gru bzir byin gyis brlabs pa ni/

svaccha<sup>I</sup>ṃ tatsvabhāva<sup>I</sup>ṃ nānārūpaṃ samantataḥ /  
 buddham<sup>2</sup>oghasamākīrṇaṃ sphuliṅgagahana<sup>3</sup>kūlaṃ /  
 svacchādimaṇḍalair<sup>4</sup> yuktaṃ sarvatāthāgataṃ paraṃ // I

atha bhagavān sarvatathāgatakāyavākci<sup>5</sup>tta<sup>5</sup>vajrādhīpatiḥ  
 sarvatathāgata<sup>5</sup>ma<sup>5</sup>hāmaṇḍalamadhye pratiṣṭhāpayāṃ āsa /  
 atha khalu akṣobhya<sup>6</sup>s tathāgataḥ / ratnaketus tathāgataḥ/  
 amitāyus tathāgataḥ / amoghasiddhis tathāgataḥ / vai-  
 rocanas tathāgataḥ / bodhicittavajrasya tathāgatasya  
 hṛdaye vijahāra /

atha bhagavān bodhicittavajras tathāgataḥ sarvatathā-  
 gata<sup>7</sup>bhībhavanavajraṃ nāma samādhiṃ samāpannaḥ / saman-  
 antarasamāpannasya ca bhagavataḥ sarvatathāgatādhīpateḥ/  
 athāyaṃ sarvākāśadhātūḥ sarvatathāgatavajramayaḥ saṃ-  
 sthito'bhūt / atha yāvantaḥ sarvākāśadhātusaṃsthitāḥ  
 sarvasattvāḥ sarve<sup>8</sup> te vajrasattvādhiṣṭhānena sarvatathā-  
 gatasukhasaumanasyalābhino'bhūvan /

atha bhagavān bodhicittavajras tathāgataḥ sarvatathā-  
 gatakāyavākci<sup>9</sup>tta<sup>9</sup>vajrasamayodbhavavajraṃ nāma samādhiṃ  
 samāpadyemāṃ mahāvidyāpuruṣamūrtiṃ sarvatathāgatama<sup>9</sup>ntrā-  
 dhiṣṭhānam adhiṣṭhāpayāṃ āsa / samanantarādhiṣṭhitamātre  
 sa eva bhagavān bodhicittavajras tathāgatas trimukhā-  
 kāreṇa sarvatathāgataiḥ saṃdrśyate sma / atha akṣobhya-  
 pramukhāḥ sarvatathāgatā bhagavato<sup>10</sup> vairocanasya hṛdayād  
 abhiniṣkramya idam udānam udānayaṃ āsuḥ /

gsal ba de yi no bo fid / sna tshogs gzugs kyis kun tu rgyas /  
 sans rgyas sprin gyis kun tu khyab/od zer phpro ba man po phkrug/  
 gsal ba la sogs dkyil phkor ldan/de bzin gsegs pa kun gyi gnas/ I

de nas bcom ldan hdas de bzin gsegs pa thams cad kyi sku dan  
 gsun dan thugs rdo rjei bdag po de/de bzin gsegs pa thams cad  
 kyi dkyil phkor chen po'i dbus su bzag par gyur to/de nas de  
 bzin gsegs pa mi bskyod pa dan/de bzin gsegs pa rin chen dpal  
 dan/de bzin gsegs pa tshe dpag tu med pa dan/de bzin gsegs pa  
 gdon mi za bar grub pa dan/de bzin gsegs pa rnam par sna' mdzad  
 rnams/de bzin gsegs pa bya' chub kyi sems rdo rjei thugs la  
 zugs so/de nas bcom ldan hdas de bzin gsegs pa bya' chub kyi  
 sems rdo rje/de bzin gsegs pa thams cad zil gyis snon pa rdo  
 rje zes bya ba'i tiñ ne hdzin la sñoms par zugs so/bcom ldan  
 hdas de bzin gsegs pa thams cad kyi bdag po sñoms par zugs ma  
 thag tu/de nas nam mkha'i dbyiñs hdi thams cad de bzin gsegs pa  
 thams cad kyi rdo rjei no bor gnas par gyur to/de nas nam mkha'i  
 dbyiñs thams cad na gnas pa'i sems can ji sñed pa de dag thams  
 cad rdo rjei sems dpa'i byin gyis brlabs kyis/de bzin gsegs pa  
 thams cad kyi bde ba dan yid bde ba thob par gyur to/de nas bcom  
 ldan hdas de bzin gsegs pa bya' chub kyi sems rdo rje/de bzin  
 gsegs pa thams cad kyi sku dan gsun dan thugs rdo rje dam tshig  
 hbyun ba rdo rje zes bya ba'i tiñ ne hdzin la sñoms par zugs nas/  
 rig pa chen po'i skyes bu'i gzugs hdi/de bzin gsegs pa thams cad  
 kyi snags kyi byin gyis brlabs kyis byin gyis brlabs so/byin gyis  
 brlabs ma thag tu/bcom ldan hdas bya' chub kyi sems rdo rje de  
 bzin gsegs pa de fid zal gsum pa lta bur/de bzin gsegs pa thams  
 cad kyis gzigs par gyur to/de nas de bzin gsegs pa mi bskyod pa  
 la sogs pa/bcom ldan hdas rnam par sna' mdzad kyi thugs kha nas  
 byun ste/ched du brjod pa hdi ched du brjod do/

aho hi sarvabuddhānāṃ bodhicittappravartanam /  
 sarvatāthāgataṃ guhyam apratarkyaṃ <sup>I</sup>anālayam // 2

atha bhagavantaḥ sarvatathāgatāḥ punaḥ samājam āganya  
 bhagavantaṃ <sup>2</sup>bodhicittavajraṃ sarvatathāgatapūjāspharapa-  
 samayatattvaratnameghaiḥ saṃpūjya praṇipatyaiḥ āhuḥ /

bhāṣasva bhagavan tattvaṃ vajrasārasamuccayam /  
 sarvatāthāgataṃ guhyaṃ samājam guhyasaṃbhavam // 3

atha bhagavān bodhicittavajras tathāgatas tān sarva-  
 tathāgatān evaṃ āha / sādhu sādhu bhagavantaḥ <sup>3</sup>sarva-  
 tathāgatāḥ / kiṃ tu sarvatathāgatānāṃ api saṃśayaḥ  
 yaṃ kuto'nyeṣāṃ bodhisattvānāṃ iti / atha bhagavantaḥ  
 sarvatathāgatā āścaryaprapṛtā adbhutaprapṛtāḥ sarva-  
 tathāgatasamśayachettāraṃ bhagavantaṃ sarvatathāgata-  
 svāmināṃ papracchuḥ / yad bhagavān evaṃ guṇaviśiṣṭe'  
 pi sarvatathāgataparṣadi sarvatathāgata<sup>4</sup>kāyavāk<sup>5</sup>citta-  
 guhyaṃ nirdeṣṭuṃ notsaḥeta <sup>6</sup>/ tad bhagavān sarvatathā-  
 dhiṣṭhānaṃ kṛtvā sarvatathāgatavajrasamayasaṃbhava-  
 padaiḥ sukhasaumanasyānubhavanārthaṃ yāvat sarvatathā-  
 gatajñānābhijñā<sup>7</sup> phalāvāptihetoḥ saṃprakāśayatv iti /

e maḥo saṅs rgyas thams cad kyi/byañ chub sems ni rab byuñ ba/  
de bzin gsegs pa kun gyi gsañ / rab tu mi rtog gnas med paḥo / 2

de nas bcom ldan ḥdas de bzin gsegs pa thams cad yañ gcig tu  
ḥdus nas/bcom ldan ḥdas de bzin gsegs pa byañ chub kyi sems rdo  
rje la/de bzin gsegs pa thams cad kyi mchod pa spros pa de kho  
na fid kyi dam tshig rin po cheḥi sprin gyis yañ dag par mchod  
de/phyag ḥtshal nas ḥdi skad ces gsol to/

ḥdus pa gsañ ba las byuñ ba / de bzin gsegs pa kun gyi gsañ /  
rdo rje sñiñ po ḥdus pa yi / de fid bcom ldan bśad du gsol / 3

de nas bcom ldan ḥdas de bzin gsegs pa byañ chub kyi sems rdo  
rjes/de bzin gsegs pa thams cad la ḥdi skad ces bkaḥ stsal to/  
bcom ldan ḥdas de bzin gsegs pa thams cad legs so legs so/ḥoñ  
kyañ ḥdi ni de bzin gsegs pa thams cad kyañ the tshom sbye bar  
byed pa yin na/byañ chub sems dpaḥ gzan rnams lta ci smos/de  
nas bcom ldan ḥdas de bzin gsegs pa thams cad no mtshar du gyur/  
rmaḍ du gyur te/the tshom thams cad gcod par mdzad pa/bcom ldan  
ḥdas de bzin gsegs pa thams cad kyi bdag po la ḥdi skad ces gsol  
to/gaṅ bcom ldan ḥdas ḥdi lta buḥi yon tan khyad par can du gyur  
pa yañ de bzin gsegs pa thams cad kyi ḥkhor du/de bzin gsegs pa  
thams cad kyi sku dañ gsuñ dañ thugs kyi gsañ ba stoñ paṁi spro  
ba de/bcom ldan ḥdas de bzin gsegs pa thams cad la byin gyis  
brlabs pa mdzad de/de bzin gsegs pa thams cad kyi rdo rje dam  
tshig ḥbyuñ baḥi tshig gis/de bzin gsegs pa thams cad kyi bde ba  
dañ yid bde ba myoñ ba bgyi ba nas/de bzin gsegs pa thams cad  
kyi ye śes dañ/mñon par śes paḥi ḥbras bu thob par bgyi baḥi bar  
gyi phyir yañ dag par bstan du gsol/

atha bhagavān sarvatathāgatakāyavākciṭṭavajras tathā-  
 gataḥ sarvatathāgatādhyeṣaṇām viditvā jñānapradīpa-  
 vajraṁ nāma samādhiṁ samāpadyedaṁ dveṣakḥ I amantrāparama-  
 sārāhṛdayaṁ svakāyavākciṭṭavajrebhya niścārayām āsa /  
 VAJRADHṚK / athāsmiṇ bhāṣitamātre sa eva bhagavān  
 sarvatathāgatakāyavākciṭṭavidyāpuruṣaḥ / akṣobhya-  
 mahāmudrāsaṁyogaparamapadēna kṛṣṇasitaraktākāreṇa<sup>4</sup>  
 sarvatathāgatakāyavākciṭṭavajre niṣīdayām āsa /

atha bhagavān sarvatathāgatasamayasaṁbhavavajraṁ nāma  
 samādhiṁ samāpadyedaṁ mohakūla<sup>5</sup>paramasārāhṛdayaṁ sva-  
 kāyavākciṭṭavajrebhya niścārayām āsa / JINAJIK /  
 athāsmiṇ bhāṣitamātre sa eva bhagavān sarvatathāgata-  
 kāyavākciṭṭavidyāpuruṣaḥ / vairocana mahāmudrāsaṁyoga-  
 paramapadēna sitakṛṣṇaraktākāreṇa sarvatathāgatakāya-  
 vākciṭṭavajrasya<sup>6</sup> purato niṣīdayām āsa /

atha bhagavān sarvatathāgataratnasāṁbhavavajrasīriyaṁ  
 nāma samādhiṁ samāpadyedaṁ cintāmaṇikulaparamasāra-  
 hṛdayaṁ svakāyavākciṭṭavajrebhya niścārayām āsa /  
 RATNADHṚK / athāsmiṇ bhāṣitamātre sa eva bhagavān  
 sarvatathāgatakāyavākciṭṭavidyāpuruṣaḥ / ratnaketu-  
 mahāmudrāsaṁyogagaganaparamapadēna pītasitakṛṣṇākāreṇa  
 sarvatathāgatakāyavākciṭṭavajrasya dakṣiṇe niṣīdayām  
 āsa /

de nas bcom ldan h̄das de b̄zin ḡsegs pa thams cad kyi sku dan  
 gsun dan thugs rdo rje de b̄zin ḡsegs pa/de b̄zin ḡsegs pa thams  
 cad kyi gsol ba b̄tab pa de mkhyen nas/ye śes kyi sgron ma rdo  
 rje źes bya baḥi tiñ ne h̄dzin la s̄ñoms par žugs te/ze s̄dan gi  
 rigs kyi snags mchog gi s̄ñin poḥi s̄ñin po h̄di fid kyi sku dan  
 gsun dan thugs rdo rje las phyuñ no/ **BADZRADHERIK** / de nas h̄di  
 phyuñ ma thag tu/bcom ldan h̄das de b̄zin ḡsegs pa thams cad kyi  
 sku dan gsun dan thugs kyi rig paḥi skyes bu de fid/mi bskyod  
 paḥi phyag rgya chen por sbyor baḥi thabs kyi/nag po dkar po  
 dmar poḥi tshul du/de b̄zin ḡsegs pa thams cad kyi sku dan gsun  
 dan thugs rdo rje la b̄zugs so/

de nas bcom ldan h̄das de b̄zin ḡsegs pa thams cad kyi dam tshig  
 h̄byuñ ba rdo rje źes bya baḥi tiñ ne h̄dzin la s̄ñoms par žugs  
 te/gti mug gi rigs kyi mchog gi s̄ñin poḥi s̄ñin po h̄di/fid kyi  
 sku dan gsun dan thugs rdo rje las phyuñ no/ **DZINADZIK** / de nas  
 h̄di phyuñ ma thag tu/bcom ldan h̄das de b̄zin ḡsegs pa thams cad  
 kyi sku dan gsun dan thugs kyi rig paḥi skyes bu/rnam par  
 snañ mdzad kyi phyag rgya chen por sbyor baḥi thabs kyi/dkar  
 po nag po dmar poḥi tshul du/de b̄zin ḡsegs pa thams cad kyi sku  
 dan gsun dan thugs rdo rjeḥi spyen snar b̄zugs so/

de nas bcom ldan h̄das de b̄zin ḡsegs pa thams cad kyi rin po che  
 h̄byuñ baḥi rdo rje dpal źes bya baḥi tiñ ne h̄dzin la s̄ñoms par  
 žugs te/yid b̄zin gyi nor buḥi rigs kyi mchig gi s̄ñin poḥi s̄ñin  
 po h̄di/fid kyi sku dan gsun dan thugs rdo rje las phyuñ no/  
**RATNADHERIK** / de nas h̄di phyuñ ma thag tu/bcom ldan h̄das de b̄zin  
 ḡsegs pa thams cad kyi sku dan gsun dan thugs kyi rig paḥi  
 skyes bu/rin chen dpal kyi phyag rgya chen por sbyor bas nam  
 mkhaḥi gnas kyi/ser po nag po dkar poḥi tshul du/de b̄zin ḡsegs  
 pa thams cad kyi sku dan gsun dan thugs rdo rjeḥi lho phyogs  
 su b̄zugs so/

atha bhagavān sarvatathāgatamahārāgasambhavavajraṃ  
 nāma samādhiṃ samāpadyedaṃ<sup>2</sup> rāgakulaparamasārahrdayaṃ  
 svakāyavākcittavajrebhya niścārayāṃ āsa / ĀROLIK /  
 athāsmiṃ bhāṣitamātre sa eva bhagavān sarvatathāgata-  
 kāyavākcittavidyāpuruṣaḥ / lokesvaramahāvīdyādhipati-  
 mahāmudrāsanyogaparamapadena raktasitakṛṣṇākāreṇa  
 sarvatathāgata-kāyavākcittavajrasya prṣṭhato niṣīdayāṃ  
 āsa /

atha bhagavān sarvatathāgatāmoghasamayasambhavavajraṃ  
 nāma samādhiṃ samāpadyedaṃ samayākarṣaṇakulaparamasāra-  
 hrdayaṃ svakāyavākcittavajrebhya niścārayāṃ āsa /  
 FRAJÑĀDHĪK / athāsmiṃ bhāṣitamātre sa eva bhagavān  
 sarvatathāgata-kāyavākcittavidyāpuruṣaḥ / amoghavajra<sup>3</sup>-  
 mahāmudrāsanyogaparamapadena haritasitakṛṣṇākāreṇa  
 sarvatathāgata-kāyavākcittavajrasya uttare niṣīdayāṃ  
 āsa /

<sup>4</sup>dveṣamohaḥ tathā rāgaś cintāmaṇisamayāḥ tathā /  
 kulā hy ete tu vai pañca kāmamokṣaprasādhakāḥ // 4

atha bhagavān sarvatathāgatavajradharānūrāgaṇasamayaṃ<sup>5</sup>  
 nāma samādhiṃ samāpadyemaṃ sarvavajradharāgramahiṣiṃ  
 svakāyavākcittavajrebhya niścārayāṃ āsa / DVEṢARATI /  
 athāsyāṃ viniṣṭamātrāyāṃ sa eva bhagavān sarvatathā-  
 gata-kāyavākcittavidyāpuruṣaḥ strīrūpadharo bhūtvā  
 pūrvakoṇe<sup>7</sup> niṣīdayāṃ āsa /

de nas bcom ldan ḥḍas de b'zin g'segs pa thams cad kyi ḥḍod chags  
 chen poḥi rgyun ḥbyuṇ ba rdo rje 'jes bya baḥi tiṇ ṇe ḥḍzin la  
 sñoms par 'zugs nas/ḥḍod chags kyi rigs kyi mchog gi sñiṇ poḥi  
 sñiṇ po ḥḍi/ñid kyi sku ḍaṇ gsuṇ ḍaṇ thugs rdo rje las phyuṇ  
 ṇo/ **ĀROLIK** /de nas ḥḍi phyuṇ ma thag tu/bcom ldan ḥḍas de b'zin  
 g'segs pa thams cad kyi sku ḍaṇ gsuṇ ḍaṇ thugs kyi rig paḥi  
 skyes bu de ñid/ḥjig rten ḍbaṇ phyug gi rig paḥi ḍdag poḥi  
 phyag rgya chen por sbyor baḥi thabs kyis/dmar po nag po dkar  
 poḥi tshul du/de b'zin g'segs pa thams cad kyi sku ḍaṇ gsuṇ ḍaṇ  
 thugs rdo rjeḥi rgyab tu b'zugs so/

de nas bcom ldan ḥḍas de b'zin g'segs pa thams cad kyi grub pa  
 gdon mi za baḥi mchog dam tshig ḥbyuṇ baḥi rdo rje 'jes bya baḥi  
 tiṇ ṇe ḥḍzin la sñoms par 'zugs te/dam tshig ḥgugs paḥi rigs  
 kyi mchog gi sñiṇ poḥi sñiṇ po ḥḍi/ñid kyi sku ḍaṇ gsuṇ ḍaṇ  
 thugs rdo rje las phyuṇ ṇo/ **PRADZŪĀDHRIK** / de nas ḥḍi phyuṇ ma  
 thag tu/bcom ldan ḥḍas de b'zin g'segs pa thams cad kyi sku ḍaṇ  
 gsuṇ ḍaṇ thugs kyi rig paḥi skyes bu/grub pa gdon mi za baḥi  
 phyag rgya chen por sbyor baḥi thabs kyis/ljaṇ ku ḍaṇ nag po  
 ḍaṇ dkar poḥi tshul du/de b'zin g'segs pa thams cad kyi sku ḍaṇ  
 gsuṇ ḍaṇ thugs rdo rjeḥi byaṇ phyogs su b'zugs so/

'ze sḍaṇ gti mug ḥḍod chags ḍaṇ/ yid b'zin nor bu dam tshig ste/  
 rigs lṇar gtogs pa ḥḍi rñams kyis/ḥḍod ḍaṇ thar pa rab sgrub paḥo/ 4

de nas yaṇ bcom ldan ḥḍas de b'zin g'segs pa thams cad kyi rdo rje  
 ḥḍzin rjes su mñes par byed paḥi dam tshig ces bya baḥi tiṇ ṇe  
 ḥḍzin la sñoms par 'zugs nas/rdo rje ḥḍzin thams cad kyi btsun  
 moḥi mchog ḥḍi/ñid kyi sku ḍaṇ gsuṇ ḍaṇ thugs rdo rje las phyuṇ  
 ṇo/ **DVEṢARATI** / de nas ḥḍi phyuṇ ma thag tu/bcom ldan ḥḍas de  
 b'zin g'segs pa thams cad kyi sku ḍaṇ gsuṇ ḍaṇ thugs kyi rig paḥi  
 skyes bu de ñid/bud meḍ kyi gzugs ḥḍzin par gyur te/'sar phyogs  
 kyi grwar b'zugs so/

atha bhagavān sarvatathāgatānūrāgaṇavajraṃ nāma samādhiṃ  
 samāpadyemāṃ sarvatathāgatāgramahiṣiṃ svakāyavākcitta-  
 vajrebhyaḥ niścārayām āsa / MOHARATI / athāsyāṃ viniṣṣṭa-  
 mātṛāyāṃ sa eva bhagavān sarvatathāgata-kāyavākcittavidyā-  
 puruṣaḥ strīrūpadharo bhūtvā dakṣiṇakoṇe niṣīdayām āsa /

atha bhagavān sarvatathāgatarāgaḍharānūrāgaṇavajraṃ nāma  
 samādhiṃ samāpadyemāṃ sarvatathāgatarāgaḍharāgramahiṣiṃ  
 svakāyavākcittavajrebhyaḥ niścārayām āsa / RĀGARATI /  
 athāsyāṃ viniṣṣṭamātṛāyāṃ sa eva bhagavān sarvatathā-  
 gata-kāyavākcittavidyāpuruṣaḥ strīrūpadharo bhūtvā  
 pāścimakoṇe niṣīdayām āsa /

atha bhagavān sarvatathāgata-kāyavākcittasamvādanavajraṃ  
 nāma samādhiṃ samāpadyemāṃ sarvatathāgataprajñādhara-  
 gra-mahiṣiṃ svakāyavākcittavajrebhyaḥ niścārayām āsa /  
 VAJRARATI / athāsyāṃ viniṣṣṭamātṛāyāṃ sa eva bhagavān  
 sarvatathāgata-kāyavākcittavidyāpuruṣaḥ strīrūpadharo  
 bhūtvā uttarakoṇe niṣīdayām āsa /<sup>4</sup> sarvatathāgatāgra-  
 mahiṣīsaṃpat /

atha bhagavān<sup>5</sup> vairocana-vajraṃ nāma samādhiṃ samāpadyemāṃ<sup>6</sup>  
 sarvatathāgatamaṇḍalādhiṣṭhānaṃ<sup>7</sup> nāma mahākrodhaṃ sva-  
 kāyavākcittavajrebhyaḥ niścārayām āsa / YAMĀNTAKṚT /  
 athāsmiṇ viniṣṣṭamātre sa eva bhagavān sarvatathāgata-  
 kāyavākcittavidyāpuruṣo vajrasamayasaṃtrāsaṇākāreṇa

de nas bcom ldan ḥdas de bzin gsegs pa thams cad mñes par byed  
 paḥi rdo rje zes bya baḥi tiñ ne ḥdzin la sñoms par žugs nas/  
 de bzin gsegs pa thams cad kyi btsun moḥi mchog ḥdi/ñid kyi sku  
 dañ gsuñ dañ thugs rdo rje las phyuñ no/ MOHARATI /de nas ḥdi  
 phyuñ ma thag tu/bcom ldan ḥdas de bzin gsegs pa thams cad kyi  
 sku dañ gsuñ dañ thugs kyi rig paḥi skyes bu de ñid/bud med kyi  
 gzugs ḥdzin par gyur te/lho phyogs kyi grwar bžugs so/

de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyi ḥdod chags  
 ḥdzin pa rjes su chags par byed paḥi rdo rje zes bya baḥi tiñ  
 ne ḥdzin la sñoms par žugs te/de bzin gsegs pa thams cad kyi  
 ḥdod chags ḥdzin paḥi btsunmoḥi mchog ḥdi/ñid kyi sku dañ gsuñ  
 dañ thugs rdo rje las phyuñ no/ RĀGARATI /de nas ḥdi phyuñ ma  
 thag tu/bcom ldan ḥdas de bzin gsegs pa thams cad kyi sku dañ  
 gsuñ dañ thugs kyi rig paḥi skyes bu de ñid/bud med kyi gzugs  
 ḥdzin par gyur te/nub phyogs kyi grwar bžugs so/

de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyi sku dañ  
 gsuñ dañ thugs slu ba rdo rje zes bya baḥi tiñ ne ḥdzin la sñoms  
 par žugs nas/de bzin gsegs pa thams cad kyi ses rab ḥchan baḥi  
 btsun moḥi mchog ḥdi/ñid kyi sku dañ gsuñ dañ thugs rdo rje las  
 phyuñ no/ BADZRARATI /de nas ḥdi phyuñ ma thag tu/bcom ldan  
 ḥdas de bzin gsegs pa thams cad kyi sku dañ gsuñ dañ thugs kyi  
 rig kyi skyes bu de ñid/bud med kyi gzugs ḥdzin par gyur te/  
 byañ phyogs kyi grwar bžugs so/de bzin gsegs pa thams cad kyi  
 btsun moḥi mchog dam tshig phun sum tshogs paḥo/

de nas bcom ldan ḥdas rnañ par snañ mdzad rdo rje ḥkhor lo zes  
 bya baḥi tiñ ne ḥdzin la sñoms par žugs nas/de bzin gsegs pa  
 thams cad kyi dkyil ḥkhor byin gyis rlob pa zes bya baḥi khro bo  
 chen po ḥdi/ñid kyi sku dañ gsuñ dañ thugs rdo rje las phyuñ no/  
 YAMĀNTAKRIT /de nas ḥdi phyuñ ma thag tu/bcom ldan ḥdas de bzin  
 gsegs pa thams cad kyi sku dañ gsuñ dañ thugs kyi rig paḥi skyes

## CHAPTER TWO

atha bhagavantaḥ sarvatathāgatāḥ bhagavataḥ sarvatathā-  
gatakāyavāk<sup>1</sup>cittadhipateḥ pūjāṃ kṛtvā praṇipatyaivam  
āhuḥ /

bhāṣasva bhagavan śaraṃ kāyavāk<sup>1</sup>cittam uttamam /  
sarvatathāgataṃ guhyaṃ bodhicittam anuttaram // I

atha bhagavān sarvatathāgatakāyavāk<sup>1</sup>cittavajras tathā-  
gataḥ sarvatathāgatānāṃ adhyeṣaṇāṃ viditvā sarvabodhi-  
sattva<sup>2</sup>nāṃ cetasaiva cetaḥparivitarkaṃ ājñāya tān  
bodhisattvaṇ evaṃ āha / utpādayantu bhavantaḥ cittam  
kāyākāreṇa kāyaṃ cittākāreṇa cittam vākpravyāhāreṇeti/  
atha te mahābodhisattvaḥ sarvatathāgatakāyavāk<sup>3</sup>cittāṇy  
ākāśākāreṇa saṃyojya idam udānam udānayāṃ āsuh /

aho hi samantabhadrasya kāyavāk<sup>1</sup>cittavajriṇaḥ /  
anutpādaprayogeṇa utpādo'yaṃ pragīyate // 2

atha bhagavān sarvatathāgatakāyavāk<sup>1</sup>cittavajras tathā-  
gataḥ sarvatathāgatābhisambodhinayavajraṃ nāma samādhiṃ  
samāpadyedaṃ bodhicittam udājahāra /

abhāve bhāvanābhāvo bhāvanā naiva bhāvanā /  
iti bhāvo na bhāvaḥ syād bhāvanā nopalabhyate // 3

CHAPTER TWO

de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyi sku dan  
gsun dan thugs kyi bdag po la/ bcom ldan ḥdas de bzin gsegs pa  
thams cad kyi mchod pa byas te/phyag ḥtshal nas ḥdi skad ces  
gsol to/

sku dan gsun dan thugs kyi mchog/de bzin gsegs pa kun gyi gsañ/  
bla na med paḥi byañ chub sems/bcom ldan sñin po bsad du gsol/ I

de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyi sku dan  
gsun dan thugs rdo rjeḥi bdag pos/de bzin gsegs pa thams cad  
kyis gsol ba btab pa mkhyen cin/byañ chub sems dpaḥ thams cad  
kyi sems kyi yons su rtog pa yañ thugs kyis mkhyen nas/byañ  
chub sems dpaḥ de dag la/ḥdi skad ces bkaḥ stsal yo/khyed kyis  
sams lus lta bu dan/lus sems lta bu dan/sams tshig tu brjod pa  
lta bur skyed cig/de nas byañ chub sems dpaḥ sems dpaḥ chen po  
de dag gis/de bzin gsegs pa thams cad kyi sku dan gsun dan  
thugs nam mkhaḥ lta bu sbyar nas/ched du brjod pa ḥdi ched du  
brjod do/

e maḥo kun tu bzañ po yi / sku dan gsun thugs rdo rje can /  
skye ba med paḥi tshul gyis su/skye ba ḥdi ni rab tu bsgrags/ 2

de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyi sku dan  
gsun dan thugs rdo rje de bzin gsegs pa/de bzin gsegs pa thams  
cad kyi mñon par rdzogs par byañ chub paḥi tshul rdo rje zes  
bya baḥi tiñ ne ḥdzin la sñoms par zugs te/byañ chub kyi sems  
ḥdi gsuns so/

dños po med pas sgom pa med / bagom par bya ba sgom pa min /  
de ltar dños po dños med pas / sgom pa dmigs su med paḥo / 3

ity āha bhagavān sarvatathāgatakāyavākcittavajras  
tathāgataḥ /

atha bhagavān vairocanaś tathāgataḥ sarvatathāgata-  
bhisamayavajraṃ nāma samādhiṃ samāpadyedaṃ bodhi-  
cittam udājahāra /

sarvabhāvavigataṃ skandhadhātva-  
 āyatanagrāhyagrāhakavarjitam /  
 dharmanairātmyasamatayā svacittam  
 ādyanutpannaṃ śūnyatāsvabhāvam // 4

ity āha bhagavān vairocana vajras tathāgataḥ /  
atha bhagavān akṣobhya vajras tathāgataḥ sarvatathā-  
gata kṣaya vajraṃ nāma samādhiṃ samāpadyetaṃ bodhi-  
cittam udājahāra /

anutpannā ime bhāvā na dharmā na ca dharmatā /  
ākāśam iva nairātmyam idaṃ bodhinayaṃ arāham //

ity āha bhagavān akṣobhya vajras tathāgataḥ /  
 atha bhagavān ratnaketu vajras tathāgataḥ sarvatathā-  
 gatanairātmyavajraṃ nāma samādhiṃ samāpadyedaṃ bodhi-  
 cittam udājahāra /

abhāvāḥ sarvadharmā dharmalakṣaṇavarjitāḥ /  
dharmanairātmyasambhūtā idaṃ bodhinayaṃ dṛḍham // 6

ity āha bhagavān ratnaketuvañjas tathāgataḥ /  
 atha bhagavān amitāyurvañjas tathāgataḥ jñānārciḥ-  
 pradīpavañjaṃ nāma samādhiṃ samāpadyedaṃ bodhicittam  
 udājahāra /

zés bcom ldan ḥdas de bzin gsegs pa thams cad kyi sku dan gsun  
dan thugs rdo rje de bzin gsegs pas gsuns so/

de nas bcom ldan ḥdas de bzin gsegs pa rnam par snañ mdzad de  
bzin gsegs pa thams cad kyi mñon par rtogs pa rdo rje zés bya  
baḥi tiñ ñe ḥdzin la sñoms par zugs te/byañ chub kyi sems ḥdi  
gsuns so/

dños po thams cad dan bral ba/phuñ po khams dan skye mched dan/  
gzun dan ḥdzin pa rnam spañs pa/chos bdag med pa mñam ñid pas/  
rañ sems gdod nas ma skyes pa / stoñ pa ñid kyi rañ bzin no / 4

zés bcom ldan ḥdas de bzin gsegs pa rnam par snañ mdzad kyi  
gsuns so/

de nas bcom ldan ḥdas de bzin gsegs pa mi bskyod pa de bzin  
gsegs pa thams cad kyi mi zad paḥi rdo rje zés bya baḥi tiñ  
ñe ḥdzin la sñoms par zugs te/byañ chub kyi sems ḥdi gsuns so/

dños po ḥdi rnams ma skyes pa / chos dan chos ñid med pa ste /  
nam mkhaḥ lta bur bdag med pa/byañ chub tshul ḥdi brtan paḥo/ 5

zés bcom ldan ḥdas de bzin gsegs pa mi bskyod pas gsuns so/  
de nas bcom ldan ḥdas de bzin gsegs pa rin chen dpal de bzin  
gsegs pa thams cad kyi bdag med pa rdo rje zés bya baḥi tiñ  
ñe ḥdzin la sñoms par zugs te/byañ chub kyi sems ḥdi gsuns so/

chos rnams thams cad dños med ciñ/chos kyi mtshan ñid  
rnam par spañs /  
bdag med chos las kun tu byuñ/byañ chub tshul ḥdi brtan paḥo/ 6

zés bcom ldan ḥdas de bzin gsegs pa rin chen dpal gyis gsuns so/  
de nas bcom ldan ḥdas de bzin gsegs pa tshe dpag tu med pa ḥod  
zer ḥbar ba rdo rje sgron ma zés bya baḥi tiñ ñe ḥdzin la sñoms  
par zugs te/byañ chub kyi sems ḥdi gsuns so/

anutpanneṣu dharmeṣu na bhāvo na ca bhāvanā /  
ākāśapadayogena iti bhāvaḥ pragīyate //

7

ity āha bhagavān amitāyurvajras tathāgataḥ /  
atha bhagavān amoghasiddhivajras tathāgataḥ sarva-  
tathāgataḥ abhivahanavajraṃ nāma samādhiṃ samāpadyedaṃ  
bodhicittam udājahāra /

prakṛtiprabhāsvarā dharmā<sup>I</sup> ādisūddhā nabhaḥsamāḥ /  
na bodhir nābhīsamayaṃ idaṃ bodhinayaṃ dṛḍham //

8

ity āha bhagavān amoghasiddhivajras tathāgataḥ /  
atha khalu maitreyapramukhā mahābodhisattvāḥ sarva-  
tathāgataḥ kāyavākciṭṭaguhyadharmatattvākṣaraṃ śrūtvā  
āścaryaḥ prāptā adbhutaḥ prāptā idam udānam udānayaṃ āsuḥ /

aho buddha aho dharma aho dharmasya<sup>2</sup> deśana<sup>3</sup> /  
śuddhatattvārtha śuddhārtha bodhicitta namo'stu te // 9  
dharmanairātmyasaṃbhūta buddhabodhiprapūṛaka /  
nirvikalpa nirālamba bodhicitta namo'stu te // 10  
samantabhadra sarvārtha<sup>4</sup> bodhicittappravartaka /  
bodhicarya mahāvajra<sup>5</sup> bodhicitta namo'stu te // 11  
cittaṃ tathāgataṃ śuddhaṃ kāyavākciṭṭavajradhṛk<sup>6</sup> /  
buddhabodhiprapeta<sup>7</sup> ca bodhicitta namo'stu te // 12

bodhicittapaṭalo dvitīyaḥ /

ma skyes pa yi chos rnams la / ño bo med de sgom pañan med /  
nam mkhañi tshul du sbyor ba yis/dños po dag tu rab tu bsgrags/ 7

ñes bcom ldan ñdas de bñin gñegs pa tshe dpag tu med pas gsuñs so/  
de nas bcom ldan ñdas de bñin gñegs pa grub pa gdon mi za ba  
de bñin gñegs pa thams cad zil gyis gnön po rdo rje ñes bya bañi  
tiñ ñe ñdzin la sñoms par ñugs te/byañ chub kyi sems ñdi gsuñs so/

chos rnams rañ bñin ñod gsal ba/gdod nas dag pa nam mkhañ bñin/  
byañ chub med cin mñon rtogs med/byañ chub tshul ñdi brtan paño/ 8

ñes bcom ldan ñdas de bñin gñegs pa grub pa gdon mi za bañ  
gsuñs so/

de nas byams pa la sogs pa byañ chub sems dpañ sems dpañ chen po  
rnams/de bñin gñegs pa thams cad kyi sku ñañ gsuñ ñañ thugs kyi  
gsañ bañi chos kyi de kho na ñid kyi yi ge thos nas ño mtshar  
du gyur/rmad du gyur te/ched du brjod pa ñdi ched du brjod do/

e mañ sañs rgyas e mañ chos / chos bsad pa ni ño mtshar che /  
yañ dag don ni dag pañi don / byañ chub sems la phyag ñtshal lo/ 9  
bdag med pa yi chos las byuñ/sañs rgyas byañ chub rdzogs mdzad pa/  
rnam par mi rtog dmigs su med/byañ chub sems la phyag ñtshal lo/ 10  
kun tu bzañ po thams cad don / byañ chub sems ni rab bskor ba /  
byañ chub spyod pa rdo rje che/byañ chub sems la phyag ñtshal lo/ 11  
dag pa de bñin gñegs pañi thugs/sku ñañ gsuñ thugs rdo rje ñdzin/  
sañs rgyas byañ chub rab ston pa/byañ chub sems la

phyag ñtshal lo/ 12

byañ chub sems kyi leñu ste gñis paño/

## CHAPTER THREE

atha bhagavān sarvatathāgata<sup>I</sup>kāyavākcittavajras tathā-  
gataḥ sarvatathāgataspharaṇameghavajrāvyūhaḥ<sup>2</sup> nāma  
samādhiṃ samāpadyedaṃ vajravvyūhaḥ nāma samādhipaṭalam  
udājahāra /

OM SŪNYATĀJÑĀNAVAJRASVABHĀVĀTMAKO'HAM /

ākāśadhātumadhyasthaṃ bhāvayed buddhamaṇḍalam /	
raśmimeghamahāvvyūhaṃ buddhajvālāsamaṇḍalam //	I
pañcaraśmisamākīrṇaṃ samantāt parimaṇḍalam /	
pañcakāmaguṇākīrṇaṃ <sup>3</sup> pañcopahāramaṇḍitam //	2
bhāvayitvā samāsena bimbaṃ madhye vibhāvayet /	
vairocana mahāmudrāṃ kāyavākcittalakṣitāṃ //	3
kāyavākcittavajrasya mudrāṃ cātha vibhāvayet /	
akṣobhya pravarāṃ mudrāṃ saṃhāradvaya <sup>4</sup> yogataḥ //	4
ratnaketa mahāmudrāṃ amitāyupprabhākaraṃ /	
amoghasiddhi mahāmudrāṃ bhāvayed buddhamaṇḍale //	5
indranīla prabhākaraṃ kāyavākcittavajriṇaṃ /	
vajrahastaṃ mahājvālāṃ vikaṭotkaṭabhīṣaṇaṃ //	6
sphaṭikenduprabhākaraṃ jaṭāmukutaṃamaṇḍitam /	
cakra <sup>5</sup> hastaṃ mahājvālāṃ nānālakṣara <sup>6</sup> bhūṣitaṃ //	7
jāmbūnada prabhākaraṃ buddhameghasamākūlaṃ /	
navasūla <sup>5</sup> ṃ mahāvajraṃ pāṇau tasya vibhāvayet //	8
marakaṭa prabhākaraṃ vajrajvālā vibhūṣitaṃ /	
haste <sup>6</sup> ratnaṃ vibhāvitvā jvālāmeghaṃ samantataḥ //	9



padmarāgaprabhākāraṃ<sup>I</sup> dīptarāgadharāṃ prabhum /  
 padmahastaṃ mahājvālaṃ bhāvayed rāgavajriṇaṃ // IO  
 pañcarāsmiprabhākāraṃ<sup>2</sup> bimbam amoghavajriṇaṃ /  
 khaḍgahastadharāṃ saumyaṃ bhāvayed buddhamaṇḍale<sup>3</sup>// II

atha bhagavān kāyavākcittavajras tathāgataḥ dharmadhātu-  
 svabhāvavajraṃ nāma samādhiṃ samāpadyedaṃ kāyavākcitta-  
 dhiṣṭhānamantram udājahāra /

OM DHARMADHĀTUSVABHĀVĀTMAKO'HAM /

pañcavarṇaṃ mahāratnaṃ sarṣapasthūlamātrakaṃ /  
 nāsikāgre prayatnena bhāvayed yogataḥ sadā // I2  
 asthiraṃ tu sphārayed ratnaṃ asthiraṃ naiva  
 sphārayet /  
 sphārayet pravarair meghair buddhajvālā-  
 samaprabhaiḥ//I3  
 cakravajramahārātnaiḥ<sup>7</sup> padmakhaḍgadhārāyudhaiḥ<sup>8</sup> /  
 bodhisattvamahāmeghaiḥ<sup>9</sup> sphārayet spharaṇātmakeḥ // I4  
 ākāśadhātumadhyasthaṃ<sup>IO</sup> cāndramaṇḍalam ālikhet /  
 svacchamaṇḍalamadhyasthaṃ bhāvayet cakramaṇḍalam //I5  
 padmaṇḍalasamkāśaṃ<sup>II</sup> bhāvayet padmabhāvanaiḥ /  
 ratnaṇḍalasamkāśaṃ bhāvayet ratnatatparaḥ // I6  
 yogamaṇḍalasambhūtaṃ likhed ākāśasamnidhau /  
 ete vai pravarā buddhāḥ kāyavākcittabhāvanaiḥ<sup>I2</sup> /  
 maṇḍala vajrasambhūtaḥ<sup>I3</sup> sarvajñākāralābhinaḥ // I7

I4  
 vajravayūho nāma samādhipaṭalas tṛtīyaḥ /

padmarāgaḥi mdog ḥdra ba / gtso bo ḥdod chags ḥbar ba mñah /  
 rab ḥbar phyag na padma bsnams/ḥdod chags rdo rje can bsgom bya/IO  
 ḥod zer sna lñaḥi ḥod ḥdraḥi sku/gdon mi za ḥa rdo rje can/  
 ḥi ba phyag na ral gri bsnams/saṅs rgyas dkyil ḥkhor

bsgom par bya/ II

de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyi sku dan  
 gsun dan thugs rdo rje de bzin gsegs pa chos kyi dbyiṅs kyi no  
 bo fid rdo rje zes bya baḥi tin ne ḥdzin la sñoms par zugs te/  
 sku dan gsun dan thugs byin gyis rlob paḥi sñags ḥdi gsun so/

OM DHARMADHĀTUSVABHĀTMAKOHAM /

rin chen chen po kha dog lña/yaṅs kar gyi ni ḥbru tshad tsam/  
 sna yi rtse mor nan tan du/rnal ḥbyor gyis ni rtag tu bsgom/ I2  
 rin chen brtan par gyur nas spro/brtan par ma gyur yod mi spro/  
 saṅs rgyas ḥbar ba ḥdra baḥi ḥod/mchog rab sprin rnam

spro bar bya/ I3

ḥkhor lo rdo rje rin chen dan/ padma ral gri mtshon chen ḥdzin/  
 byañ chub sems dpāḥi sprin chen rnam/spro baḥi bdag fid

can gyis spro/ I4

nam mkhaḥi dbyiṅs kyi dbus gnas par/zla baḥi dkyil ḥkhor

bri bar bya/

gsal baḥi dkyil ḥkhor dbus gnas par/ḥkhor loḥi dkyil ḥkhor

bsgom par bya/ I5

padmaḥi dkyil ḥkhor ḥdra bar ni/padma sgom pas bsgom par bya/

rin chen dkyil ḥkhor ḥdra bar ni/<sup>I</sup>rin chen brtson pas

bsgom par bya/ I6

sbyor baḥi dkyil ḥkhor las byun ba/nam mkhaḥ ḥdra bar bri bar bya/  
 ḥdi dag saṅs rgyas rab kyi mchog/sku gsun thugs ni bsgoms pa yis/

dkyil ḥkhor rdo rje las byun ba/thams cad mkhyen paḥi tshul

ḥthob paḥo / I7

rdo rje bkod pa zes bya baḥi tin ne ḥdzin gyi leḥu ste gsum paḥo/

CHAPTER FOUR

atha bhagavantāḥ sarvatathāgatāḥ punaḥ samājam āgāmya  
<sup>I</sup>  
 bhagavantāḥ sarvatathāgatakāyavākcittavajrādhipatim  
 anena stotrarājenādhyeṣitavantāḥ /

sarvatāthāgataḥ śāntaḥ sarvatāthāgatālayam /  
 sarvadharmāgranairātmyaḥ deśa maṇḍalam uttamam // I  
 sarvalakṣaṇasaṃpūrṇaḥ <sup>2</sup>sarvālakṣaṇavarjitam /  
 samantabhadrakāyāgraḥ bhāṣa maṇḍalam uttamam // 2  
 śāntadharmāgrasaṃbhūtaḥ jñānacaryaṁviśodhakam /  
 samantabhadravācāgraḥ <sup>3</sup>bhāṣa maṇḍalam uttamam // 3  
 sarvasattvamahācittaḥ śuddhaḥ prakṛtinirmalam /  
 samantabhadracittāgraḥ <sup>4</sup>bhāṣa maṇḍalaḥ sārathē // 4  
 atha vajradharaḥ śāstā trilokas tu tridhātukaḥ /  
 trilokavaravajragras trilokāgrānuśāsakaḥ // 5  
 bhāṣate maṇḍalaḥ rāmyaḥ sarvatāthāgatālayam /  
 sarvatāthāgataḥ cittaḥ maṇḍalaḥ maṇḍalākṛtim // 6  
 athātaḥ saṃpravakṣyāmi cittamaṇḍalam uttamam /  
 cittavajrapratīkāśaḥ <sup>5</sup>kāyavākcittamaṇḍalam // 7  
 navena suniyuktēna <sup>6</sup>supramāṇena cārūṇā /  
 sūtreṇa sūtrayet prājñāḥ kāyavākcittabhāvanaiḥ // 8  
 dvādaśaḥastāḥ prakurvīta cittamaṇḍalam uttamam /  
<sup>7</sup>caturasraḥ caturdvāraḥ catuṣkoṇaḥ prakalpayet // 9  
 tasyābhyantaraś cakram ālikhet parimaṇḍalam /  
 mudrānyāsaḥ tataḥ kuryād vidhidṛṣṭena karmaṇā // IO  
 tasya madhye likhet vajram indranīlasamaprabham /  
 pañcaśūlaḥ mahājvālaḥ bhayaśyāpi bhayaṃkaram // II

CHAPTER FOUR

de nas bcom ldan ḥdas de bzin gsegs pa thams cad yañ ḥdus nas/  
 bcom ldan ḥdas de bzin gsegs pa thams cad kyi sku dañ gsuñ dañ  
 thugs kyi bdag po la/bstod pañi rgyal po ḥdis gsol ba btab bo/  
 de bzin gsegs pa kun zi ba / de bzin gsegs pa kun gyi gnas /  
 chos kun bdag med pa yi mchog/dkyil ḥkhor dam pa bsad du gsol/ I  
 mtshan rnams thams cad yañ dag rdzogs/mtshan min thams cad  
 yañ dag spañs/  
 kun tu bzañ po sku yi mchog/dkyil ḥkhor dam pa bsad du gsol/ 2  
 zi bañi chos ni mchog las byuñ/ye ses <sup>I</sup>spyod pa rnam sbyoñ ba/  
 kun tu bzañ po gsuñ gi mchog/dkyil ḥkhor dam pa bsad du gsol/ 3  
 sems can kun gyi sems chen po / rañ bzin dag ciñ dri ma med /  
 kun bzañ thugs mchog kha lo sgyur/dkyil ḥkhor dam pa bsad du gsol/4  
 de nas ston pa rdo rje ḥdzin/ḥjig rten gsum pa khams gsum pa/  
 ḥjig rten gsum mchog rdo rje gtso/ḥjig rten gsum mchog ston pa po/5  
 de bzin gsegs pa kun gyi gnas/de bzin gsegs pa kun gyi thugs/  
 dkyil ḥkhor dkyil ḥkhor rab ḥdra ba/dkyil ḥkhor rab tu  
 fiams dgañ bsad/ 6  
 de nas thugs kyi dkyil ḥkhor mchog/thugs kyi rdo rje rab ḥdra ba/  
 sku dañ gsuñ dañ thugs rnams kyi/dkyil ḥkhor rab tu bsad par bya/7  
 lus ñag sems ni bsgoms pa yis/ses rab can gyis thig gdab pa/  
 thig skud sar pa legs bkal ba/tshad ma rab tu mdzes pa yis/ 8  
 thugs kyi dkyil ḥkhor dam pa ste/khru ni bcu gñis tshad du bya/  
 ños bzi dañ ni grva bzir ldan / sgo bzi par ni rab tu brtag / 9  
 de yi dbus su ḥkhor lo ni / rab tu zlum po bri bar bya /  
 de nas las kyi cho ga ni / mthoñ bas phyag rgya dgod par bya / IO  
 deñi dbus rdo rje bri na ni / indranilañi kha dog ḥdra /  
 ḥbar ba chen po rtse lña ba/ḥjigs pa dag kyañ rab ḥjigs byed/ II

pūrveṇa ca mahācakraṃ vajrajvālāvibhūṣitam /	I	
dakṣiṇeṇa mahāratnaṃ sphuliṅgagahanākulaṃ //	2	I2
paścimeṇa mahāpadmaṃ padmarāgasamaprabhaṃ /		
uttareṇa mahākhaḍgaṃ rāsmijvālākulaṃ likhet //	3	I3
pūrvakoṇe likhen netraṃ meghamadhyaṣamaprabhaṃ /		
dakṣiṇeṇa tato vajraṃ māmakīkulasambhavam //	4	I4
paścimeṇa likhet padmaṃ sakandaṃ vikacānaṃ /		
uttareṇa potpalaṃ kuryān nīlābhraṃ iva śobhaṇam //		I5
ālikhet pūrvadvāre tu mudgaraṃ jvālasuprabhaṃ /		
dakṣiṇeṇālikhet daṇḍaṃ vajrajvālādisuprabhaṃ //		I6
paścimeṇālikhet padmaṃ khaḍgajvālāprabhākaram /		
uttareṇa likhet vajraṃ vajrakunḍalivajriṇam //		I7
pariśphuṭaṃ tu vijñāya maṇḍalaṃ cittam uttamam /,	5	
pūjāṃ kurvīta yatnena kāyavākacittapūjanaṃ //		I8
ṣoḍaśābdikāṃ prāpya yoṣitāṃ kāntisuprabhāṃ /		
gandhapuṣpākulīkṛtvā tasya madhye tu kāmāyeta //	6	I9
samadhiṣṭhya ca tāṃ prājñāṃ māmakīṃ guṇamekhalāṃ /	7	
srjjet buddhapadaṃ saumyaṃ ākāśadhātvalaṃkṛtam //	8	20
viṣṇūtraśukraraktādīn devatānāṃ nivedayet /		
evaṃ tuṣyanti sambuddhā bodhisattvā mahāyaśāḥ //	9	21

IO

sarvatathāgatacittamaṇḍalapaṭalāś caturthaḥ /



## CHAPTER FIVE

<sup>I</sup>  
atha sarvatathāgatakāyavāk-

cittavajradharo rājā sarvāgryō bhuvaneśvaraḥ /  
<sup>2</sup>sārvacaryāgradharmārthaḥ bhāṣate caryalakṣaṇam // 1  
<sup>3</sup>nīrvikalpārthasambhūta<sup>4</sup> rāgadveṣamōhakulāḥ /  
<sup>6</sup>sādhayanti pravarāṃ siddhiṃ agrayānam<sup>7</sup> anuttaram<sup>8</sup> // 2  
 caṇḍālaveṇukārādyā māraṇārthārthacintakāḥ /  
 siddhyanti agrayāne'smin mahāyāne hy anuttare // 3  
 ānantaryaprabhṛtayaḥ<sup>10</sup> sattvā mahāpāpakṛtā<sup>11</sup> api /  
<sup>12</sup>siddhyanti buddhayāne'smin mahāyānamahodadhau // 4  
 ācāryanindanaparā naiva siddhyanti sādhanē /  
 prāṇātīpātīnaḥ sattvā mṛṣāvādaratās ca ye // 5  
<sup>13</sup>paradravyaratā nityaṃ nityaṃ kāmāratās ca ye /  
 viṣṇūtrāhārakṛtyarthī<sup>14</sup> bhavyās te khalu sādhanē // 6  
 mātṛbhaginīputrīṃs ca kāmāyēd yas tu sādhakāḥ /  
 sa siddhiṃ vipulāṃ gacched mahāyānāgradharmatām // 7  
 mātaraṃ<sup>15</sup> buddhasya vibhoḥ kāmāyan na ca lipyate /  
 siddhyate tasya buddhatvaṃ nīrvikalpasya dhimataḥ // 8

atha khalu sarvanivarāṇaviskambhiprabhṛtayo mahābodhisattvā  
 āścaryaprapṛtā adbhuṭaprapṛtāḥ / kim ayaṃ bhagavān sarvatathā-  
 gatasvāmī sarvatathāgataparīkṣaṇmaṇḍalamadhye<sup>16</sup> durbhāṣitavacan-  
 odāhāraṃ bhāṣate / atha te sarvatathāgataḥ sarvanivarāṇavi-  
 skambhiprabhṛtīnāṃ<sup>17</sup> mahābodhisattvānāṃ<sup>18</sup> vacanam upaśrutya tān  
 bodhisattvān evaṃ āhuḥ / alaṃ kulaputrā mā evaṃ vocata /<sup>19</sup>

CHAPTER FIVE

de nas de bzin gsegs pa ni / kun gyi sku dan gsun thugs kyi /  
 rdo rje hchan bañi rgyal po ni/gnas kyi dban phyug kun mchog gis/  
 spyod pa kun mchog chos kyi don/spyod pañi mtshan fid bkañ  
 stsal to / I  
 rnam par mi rtog don las byun/dod chags ze slan gti mug rigs/  
 theg pa mchog ni bla med pañi/dnos grub rab mchog sgrub par byed/2  
 rigs nan smig ma mkhan la sogs/gsod don don gñer sems pa rnams/  
 theg chen bla na med pa yi/theg mchog hdi la hgrub par hgyur/ 3  
 sems can mtshams med la sogs pañi/sdig pa chen po byed pa yan/  
 rdo rje theg pa rgya mtsho che/theg pa mchog ni hdi la hgrub/ 4  
 sñin nas slob dpon smod pa dag/bsgrubs kyan hgrub par yod mi hgyur/  
 srog gcod pa yi sems can gan/brdzun du smra la dgañ ba dan / 5  
 gzan gyi nor la chags pa dan/rtag tu dod pa spyod gan dan /  
 bsan gci zas su za ba ste / de dag sgrub pañi snod du hgyur / 6  
 ma dan srin mo bu mo la / sgrub pa pos ni mñes byas na /  
 theg chen mchog gi chos fid kyi/dnos grub rgya che des hthob bo/ 7  
 sans rgyas gtso boñi yum dag la/rnam par mi rtog blo can gyis/  
 mñes par byas kyan mi bsgos te/de ni sans rgyas hgrub par hgyur/ 8

de nas sgrib pa thams cad rnam par sel ba la sogs pa byan chub  
 sems dpañ sems dpañ chen po rnams no mtshar du gyur rmad du gyur  
 te/bcom ldan das de bzin gsegs pa thams cad kyi bdag po ciñi  
 slad du de bzin gsegs pa thams cad kyi hkhon gyi nan du hdi lta  
 buñi tshig nan pa gsun zes gsol to/de nas de bzin gsegs pa thams  
 cad kyis/sgrib pa thams cad rnam par sel ba la sogs pañi byan  
 chub sems dpañ sems dpañ chen po rnams kyi tshig gsan nas/byan  
 chub sems dpañ de dag la hdi skad ces bkañ stsal to/rigs kyi bu  
 rnams thon de skad ma zer cig/

iyam sā dharmatā śuddhā buddhānām sārājñāninām /  
 sārādharmārthasambhūtā eṣā bodhicārīpadam // 9

atha khalv anabhilāpyānabhilāpyabuddhakṣetrasumeruparamaṇu-  
 rajaḥsamā bodhisattvā<sup>4</sup> bhītāḥ samtrastā mūrcchitā abhūvan /  
 atha bhagavantaḥ sarvatathāgatās tān sarvabodhisattvān evam  
 āhuḥ / utthāpayatu bhagavann etaṁ mahābodhisattvān / atha  
 bhagavān sarvatathāgatakāyavākiccittavajras tathāgata ākāśa-  
 samatādvayavajraṁ nāma samādhiṁ samāpannaḥ / samanantara-  
 samāpannasya ca bhagavataḥ sarvatathāgatakāyavākiccittavajrā-  
 dhipateḥ prabhayā sprṣṭamātrāḥ / atha te mahābodhisattvāḥ<sup>5</sup>  
 sveṣu sveṣv āsanasthāneṣu sthitā abhūvan / atha te sarva-  
 tathāgatā āścaryaprapṭā adbhutaprapṭāḥ prītyodvelaprapṭā  
 evaṁ<sup>7</sup> dharmaghoṣam akārṣuḥ /

aho dharma aho dharma aho<sup>8</sup> dharmārthasambhava /  
 dharmasuddhārtha nairātmya<sup>9</sup> vajrarāja namo namaḥ // IO  
 kāyavākiccittasamsuddha ākāśasamatālaya /  
 nirvikāra nirābhāsa vajrakāya namo namaḥ // II  
 citta tathāgata śreṣṭha tryadhvavapathavartina /  
 dhātubhūta mahākāśa<sup>IO</sup> ākāśapātha<sup>II</sup> namo namaḥ // I2  
 ākāśakāyasambhūta ākāśapāthavartaka<sup>I2</sup> /  
 ākāśacitta dharmāgra caryāpada namo'stu te // I3

samantacaryāgrapaṭalaḥ pañcamaḥ /

sñiñ po ye ses can rnam kyis / sañs rgyas chos ñid dag pa ñdi/  
sñiñ po chos kyis don las byuñ/byañ chub spyod pañi gnas ñdi yin/ 9

de nas yañ brjod kyis mi lañ bañi yañ brjod kyis mi lañ bañi  
sañs rgyas kyis zñi ri rab la sogs pañi rdul phra rab sñed kyis  
byañ chub sems dpañ rnam hñjigs skrag nas brgyal bar gyur to/  
de nas bcom ldan ñdas de bzñ gsegs pa thams cad kyis/byañ chub  
sams dpañ de dag brgyal bar gyur pa gzigs nas/bcom ldan ñdas de  
bzñ gsegs pa thams cad kyis sku ñañ gsuñ ñañ thugs kyis bdag po  
la/ñdi skad ces gsol to/bcom ldan ñdas byañ. chub sems dpañ  
sams dpañ chen po ñdi dag bsalñ bar gsol/de nas bcom ldan ñdas  
de bzñ gsegs pa thams cad kyis sku ñañ gsuñ ñañ thugs rdo rje  
de bzñ gsegs pa/nam mkhañ ñañ mñam pa gñis su med pañi rdo rje.  
zes bya bañi tiñ ñe ñdzin la sñoms par zugs so/sñoms par zugs  
ma thag tu bcom ldan ñdas sku ñañ gsuñ ñañ thugs rdo rjeñi bdag  
poñi ñod kyis reg pa tsam gyis/de nas byañ chub sems dpañ sems  
dpañ chen po de dag rañ rañ gi stan la gnas par gyur to/de nas  
de bzñ gsegs pa thams cad ño mtshar du gyur/rmad du gyur/dgyes  
pas khyab par gyur nas/chos kyis dbyañs ñdi skad ces gsuñs so/

e maño chos e maño chos / e maño chos kyis don ñbyuñ ba /  
chos don dag pa bdag med pa / rdo rje rgyal po phyag ñtshal ñdud/I0  
sku ñañ gsuñ thugs rab tu dag/nam mkhañ ñañ ni mñam ñid gnas/  
rnam par mi ñgyur sñañ ba med/rdo rjeñi sku la phyag ñtshal ñdud/II  
thugs ni de bzñ gsegs pañi gtso/dus gsum dag gi lam du byuñ/  
nam mkhañ chen po dbyiñs gyur pa/nam mkhañi lam la phyag  
ñtshal ñdud/ I2  
nam mkhañi sku las yañ dag byuñ/nam mkhañi lam la gnas pa po/  
nam mkhañi thugs te chos kyis mchog/spyod pañi gnas la phyag  
ñtshal ñdud/ I3

kun tu spyod pa mchog gi leñu ste lña paño/

CHAPTER SIX

atha khalu akṣobhya<sup>I</sup>vajras tathāgataḥ sarvatathāgatakāya-  
vākcittaguhyavajraṃ nāma samādhiṃ samāpadyedaṃ cittādhi-  
sthānamantram udājahāra/

OM sarvatathāgatacittavajrasvabhāvātma<sup>I</sup>ko'ham //

atha bhagavān vairocana<sup>2</sup>vajras tathāgato virajapadavajraṃ  
nāma samādhiṃ samāpadyedaṃ kāyādhi<sup>2</sup>sthānamantram udājahāra/

OM sarvatathāgatakāyāvajrasvabhāvātma<sup>I</sup>ko'ham //

atha bhagavān amitāyus<sup>3</sup> tathāgataḥ samatādvayavajraṃ nāma  
samādhiṃ samāpadyedaṃ vāgādhi<sup>4</sup>sthānamantram udājahāra/

OM sarvatathāgatavāgvajrasvabhāvātma<sup>I</sup>ko'ham //

trivajraṃ tathāgataḥ<sup>5</sup> guhyaṃ padaṃ padavibhāvanam/  
niṣpādayed ebhiḥ<sup>6</sup> pravarair mantralakṣaṇalakṣitam// I

atha bhagavān ratnaketus<sup>7</sup> tathāgataḥ jñānapradīpavajraṃ  
nāma samādhiṃ samāpadyedaṃ<sup>7</sup> mantram udājahāra/

OM sarvatathāgatānurāga<sup>8</sup>vajrasvabhāvātma<sup>I</sup>ko'ham //

atha bhagavān amoghasiddhivajras tathāgataḥ amoghavajraṃ<sup>8</sup>  
nāma samādhiṃ samāpadyedaṃ<sup>8</sup> mantram udājahāra/

OM sarvatathāgatapūjāvajrasvabhāvātma<sup>I</sup>ko'ham //

pañcakāmaguṇair<sup>9</sup> buddhān pūjayed vidhivat<sup>10</sup> sadā/  
pañcopahārapūjābhīr<sup>9</sup> laghu buddhatvam āpnuyāt// 2

ityāha bhagavān sarvatathāgatakāyavākcittavajrādhipatir  
vajradharaḥ/atha bhagavān sarvatathāgatakāyavākcittavajrā<sup>II</sup>

CHAPTER SIX

de nas de b'zin g'segs pa rdo rje mi bskyod pa/de b'zin g'segs  
 pa thams cad kyi sku dañ gsuñ dañ thugs kyi gsañ ba rdo rje  
 'jes bya bañi tiñ ñe ðdzin la sñoms par 'zugs te/thugs byin  
 gyis rlob pañi sñags ðdi gsuñs so/

OM sarbatathāgatatsittabadzrasvabhābātmakoham/  
 de nas bcom ldan ḥḍas de b'zin g'segs pa rdo rje rnam par snañ  
 mdzad/rdul dañ bral bañi gnas rdo rje 'jes bya bañi tiñ ñe  
 ðdzin la sñoms par 'zugs te/sku byin gyis rlob pañi sñags ðdi  
 gsuñs so/

OM sarbatathāgatakāyabadzrasvabhābātmakoham/  
 de nas bcom ldan ḥḍas de b'zin g'segs pa tshē dpag tu med pa/  
 mñam pa ñid mi gñis pañi rdo rje 'jes bya bañi tiñ ñe ðdzin la  
 sñoms par 'zugs te/gsuñ byin gyis rlob pañi sñags ðdi gsuñs so/

OM sarbatathāgatabāgbadzrasvabhābātmakoham/

rdo rje gsum po de b'zin g'segs pañi gsañ/

gnas ni gnas kyi rnam par bsgom par bya/

sñags kyi mtshan gyis 'sñ tu mtshan byas la/

mchog rab ðdi yis bsgrub pa ñid du bya/ I

de nas bcom ldan ḥḍas de b'zin g'segs pa dkon mchog dpal/ye 'ses  
 sgron ma rdo rje 'jes bya bañi tiñ ñe ðdzin la sñoms par 'zugs  
 te/sñags ðdi gsuñs so/

OM sarbatathāgatānūrāgaṇabadzrasvabhābātmakoham/

de nas bcom ldan ḥḍas de b'zin g'segs pa grub pa rdo rje gdon mi  
 za ba/rdo rje gdon mi za ba 'jes bya bañi tiñ ñe ðdzin la sñoms  
 par 'zugs te/sñags ðdi gsuñs so/

OM sarbatathāgatapūḍzābadzrasvabhābātmakoham/

rtag tu ḥḍod pañi yon tan lñas/saṅs rgyas tshul b'zin mchod par bya/  
 mchod pa rnam pa lña rnams kyis/myur du saṅs rgyas ñid thob ḥgyur/2  
 'jes bcom ldan ḥḍas de b'zin g'segs pa thams cad kyi sku dañ gsuñ dañ

dhīpatir vajradhara idaṃ sarvatathāgatamantrarahasyam  
udājahāra/<sup>I</sup>

mantranidhyaptikāyena<sup>2</sup> vācā manasi coditaḥ /  
sādhayet pravarāṃ siddhiṃ manaḥsaṃtoṣaṇapriyāṃ // 3  
cittanidhyaptinairātmyaṃ vācākāyavibhāvanam /  
niṣpādayet<sup>3</sup> trisaṃyogaṃ ākāśasamatālayam // 4  
kāyavākcittanidhyapteḥ svabhāvo nopalabhyate /  
mantramūrtiprayogaṇa<sup>4</sup> na bodhir na ca bhāvanā // 5  
vicāryedaṃ<sup>5</sup> samāsenā kāyavākcittalakṣaṇam /  
bhāvayed<sup>6</sup> bodhisam<sup>7</sup> yogaṃ samādhiṃ mantrakalpitaṃ // 6  
atha vajradharaḥ śrīman sarvatathāgatārcitaḥ /  
sarvabuddhāgrasarvajño bhāṣate bhāvanottamam // 7  
ākāśadhātumadhyasthaṃ bhāvayec candramaṇḍalam /  
buddhabimbaṃ<sup>8</sup> prabhāvitvā sūkṣmayogaṃ samārabhet // 8  
nāsāgre sarṣapaṃ<sup>9</sup> cintet sarṣape sacarācaram /  
bhāvayej jñānapadaṃ rāmyaṃ rahasyaṃ jñānakalpitaṃ // 9  
ākāśadhātumadhyasthaṃ bhāvayet sūryamaṇḍalam/  
buddhabimbaṃ vibhāvitvā padaṃ tasyopari nyaset // 10

HŪM

II

ākāśadhātumadhyasthaṃ bhāvayec candramaṇḍalam /  
locanākārasaṃyogaṃ<sup>I2</sup> vajrapadme vibhāvayet // II  
ākāśadhātumadhyasthaṃ bhāvayed<sup>I2</sup> ratnamaṇḍalam /  
ādiyogaṃ prayatnena tasyopari vibhāvayet // I2  
I3 ākāśadhātumadhyasthaṃ bhāvayed rāsmimaṇḍalam /  
sṛjed buddhapadaṃ saumyaṃ parivāraṃ viśeṣataḥ // I3  
nīlotpaladalākāraṃ pañcaśūlaṃ viśeṣataḥ /  
yavamatraṃ prayatnena nāsikāgre vicintayet // I4

thugs kyi bdag po rdo rje hchan bas gsuñs so/de nas bcom ldan  
 hda de bzin gsegs pa thams cad kyi sku dan gsuñ dan thugs kyi  
 bdag po rdo rje hdzin kyis/de bzin gsegs pa thams cad kyi shags  
 kyi gsañ ba hdi gsuñs so/

shags la dmigs pañi lus dan ni/nag dan yid kyis bskul nas su/  
 yid ni dgañ zin ngu ba yi / dños grub rab mchog bsgrub par bya/ 3  
 sems la dmigs pa bdag med pa/nag dan lus kyañ rnam par bsgom/  
 nam mkhañ bzin du mñam pañi gnas/sbyor ba rnam gsum bsgrub par bya/4  
 lus dan nag dan sems dmigs na/no bo ñid ni dmigs su med/  
 shags kyi lus su sbyor ba la/byañ chub med ciñ sgom pañan med/ 5  
 sku gsuñ thugs kyi mtshan ñid ni/hdi ni mdor na rnam dpyad nas/  
 shags kyis brtags pañi tiñ ne hdzin/byañ chub sbyor ba bsgom par  
 de nas dpal ldan rdo rje hdzin/de bzin gsegs pa kun gyis mchod/ bya/6  
 sañs rgyas kun mchog kun mkhyan gyis/sgom pañi mchog niñkañ stsal to/7  
 nam mkhañ dbyiñs kyi dbus gnas par/zla bañi dkyil hñhor bsgom par  
 sañs rgyas gzugs ni rab bsgoms nas/phra moñi sbyor ba kun tuñtsam/8  
 sna yi rtse mor yuñs kar bsam/hgro dan mi hgro yuñs kar la/  
 ye ses gnas ni ñams dgañ ba/gsañ bañi ye ses kyis brtags bsgom/ 9  
 nam mkhañ dbyiñs kyi dbus gnas par/ñi mañi dkyil hñhor bsgom par  
 sañs rgyas sku yi gnas bsgoms te/de yi steñ du gnas gzag go/ bya/10

## HUM

nam mkhañ dbyiñs kyi dbus gnas par/gsal bañi dkyil hñhor bsgom par  
 spyen gyi tshul du sbyor ba la/rdo rje pañ mo rnam par bsgom/ bya/ II  
 nam mkhañ dbyiñs kyi dbus gnas par/rin chen dkyil hñhor bsgom par  
 mchog gi sbyor ba nan tan gyis/de yi steñ du yonñ su bsgom/ bya/ I2  
 nam mkhañ dbyiñs kyi dbus gnas par/hod kyi dkyil hñhor bsgom par  
 sañs rgyas tshul ni zi ba spro/hñhor yañ khyad par dag tu spro/ bya/ I3  
 ud pal mthiñ kañi mdog hdra ba/rtse mo lña ba khyad par du/  
 nas kyi hbru tsam nan tan gyis/sna yi rtse mor rnam par bsam/ I4

canakāsthipramāṇaṃ tu aṣṭa<sup>1</sup> patraṃ sakeśaram /  
 nāsikāgra idaṃ śastaṃ<sup>2</sup> bhāvayed bodhiparāyaṇaḥ // 15  
 cakrādīnāṃ viśeṣena bhāvanāṃ tatra kalpayet /  
 si<sup>3</sup>dhyate bodhipadaṃ ramaṃ<sup>4</sup> sarvasiddhiguṇālayam // 16  
 s<sup>5</sup>ṛjjet tatra samāseṇa buddhān bodhipratīṣṭhitān /  
 niścārayed dharmapadaṃ kāyavākcittalakṣitam // 17  
 atha vajradharaḥ śrīmaṇ sarvatattvārthadeśakaḥ /  
 sarvacaryāgrasaṃśuddhaṃ bhāṣate<sup>6</sup> guhyam uttamam // 18  
 śaṣmāsān bhāvayet prājño rūpaśabdarasānviताḥ /  
 guhyatattvamaḥpūjāṃ saṃpūjya ca vibhāvayet // 19  
 vipmūtra~~ā~~ āhāra<sup>7</sup>kṛtyārthaṃ kuryāt siddhiphalārthinaḥ/  
 si<sup>7</sup>dhyate 'nuttaraṃ tattvaṃ' buddhabodhim anāvilam // 20  
 māṃsāhāra<sup>7</sup>kṛtyārthaṃ mahāmāṃsaṃ prakalpayet /  
 si<sup>7</sup>dhyate kāyavākcittaṃ rahasyaṃ sarvasiddhiṣu // 21  
 hastimāṃsaṃ hayamāṃsaṃ śvānamāṃsaṃ tathottamam /  
 bhakṣed āhāra<sup>8</sup>kṛtyārthaṃ anyad annaṃ tu na ca bhakṣayet/  
 priyo bhavati buddhānāṃ bodhisattvānāṃ dhīmatām<sup>9</sup> // 22  
 anena khalu yogena laghu buddhatvaṃ āpnuyāt /  
 kāmādhātviśvaro<sup>10</sup> loka sa bhavet padakarmakṛt // 23  
 tejasvī balavān śreṣṭhaḥ kāntimān priyadarśanaḥ /  
 II  
 vaśam ānayed imaṃ lokaṃ darśane naiva coditaḥ // 24  
 idaṃ tat sarvabuddhānāṃ rahasyaṃ bodhim uttamam /  
 I2 I3  
 mantraguhyam idaṃ tattvaṃ kāyavākcittalanghitam // 25

kāyavākcittādhiṣṭhānapaṭalaḥ ṣaṣṭhaḥ /

tsa na ka yi hbru tsam la/hdab ma brgyad pa ge sar bcas/  
 sna yi rtse mor hdi sis te/bsgoms pas byañ chub gzol bar hgyur/ 15  
 hkhor lo la sogs khyad par du/sgom pa der ni brtag par bya/  
 dños grub thams cad yon tan gnas/nams dgañ byañ chub gnas  
 hgrub hgyur/ 16  
 sañs rgyas byañ chub gnas rnams ni/de ru mdor na spro bar bya/  
 sku gsun thugs kyi mtshan pa yi/chos kyi tshig rnams  
 rab tu brjod/ 17  
 de nas dpal ldan rdo rje hdzin/de fid don kun ston pa pos/  
 spyod pa kun mchog legs dag pa/gsañ bañi dam pa bkañ stsal to/ 18  
 gzugs dañ sgra dañ ror ldan pa/ses rab can gyis zla drug bsgom/  
 gsañ bañi de fid mchod chen gyis/legs par mchod nas bsgom par bya/19  
 dños grub hbras bu hdod pa yis/zas su bsañ gci zos na ni/  
 sañs rgyas byañ chub skyon med pa/yañ dag bla med grub par hgyur/20  
 zas su sa rnams za ba dañ / sa chen dag ni rab brtags na /  
 sku dañ gsun thugs gsañ ba yi/dños grub thams cad hgrub par hgyur/21  
 glañ poñi sa dañ rta yi sa / de bzin dam pa khyi yi sa /  
 zas kyi phyir ni bzañ bar bya/zas gzan dag ni ma zas na/  
 byañ chub sems dpañ blo can dañ/sañs rgyas rnams ni mñes par hgyur/22  
 hdi lta bu yi sbyor ba yis / myur du sañs rgyas fid thob hgyur/  
 hdod khams dbañ phyug hjig rten na/go hphañ las ni byed par hgyur/23  
 gtso bo gzi can stobs dañ ldan/mdañs bzañ mthoñ na yid du poñ/  
 mthoñ ba tsam gyis bskul med par/hjig rten hdi dag dbañ du hgyur/24  
 hdi ni sañs rgyas thams cad kyi/gsañ ba byañ chub dam pa ste/  
 yañ dag snags kyi gsañ ba hdi / lus nag sems las hdañ bañ / 25

sku dañ gsun dañ thugs byin gyis rlob pañi leñu ste drug pañ /

## CHAPTER SEVEN

atha bhagavān sarvatathāgatakāyavākścittādhipatir mahā-  
<sup>I</sup>  
 samayaṭattvamantracaryāgrasaṃbodhipaṭalam udājahāra/

sarvakāmopabhogais ca sevyamānair yatheccchataḥ /  
 anena khalu yogena laghu buddhatvam āpnuyāt // I  
 sarvakāmopabhogais tu sevyamānair yatheccchataḥ /  
<sup>2</sup>  
 svādhidaivatayogena svaṃ parāṃś ca pūjayet // 2  
 duṣkarair niyamais tīvraiḥ sevyamānair na sidhyati/  
<sup>3</sup>  
 sarvakāmopabhogais tu sevayaṃś cāśu sidhyati // 3  
 bhikṣāśinā na japtavyaṃ na ca bhaikṣyarato bhavet/  
<sup>4</sup>  
 japeṇ mantram abhinnāṅgaṃ sarvakāmopabhogakṛt // 4  
 kāyavākścittasausthityaṃ prāpya bodhiṃ samaśnute/  
 anyathākālamaraṇaṃ pacyate narake dhruvam // 5  
 buddhāś ca bodhisattvāś ca mantracaryāgracāriṇaḥ/  
<sup>5</sup>  
 prāptā dharmākṣaraṃ śreṣṭhaṃ sarvakāmopasevanaiḥ // 6  
<sup>6</sup>  
 sevayet kāmagaṇān pañca jñānārthī rāgiṇaḥ sadā /  
<sup>7</sup>  
<sup>8</sup>  
 toṣayed bodhisattvāś ca rāgayed bodhisauriṇān // 7  
 rūpaṃ vijñāya trividhaṃ pūjayet pūjanātmakam /  
<sup>9</sup>  
<sup>10</sup>  
<sup>II</sup>  
 sa eva bhagavān viśvo buddho vairocanaślayaḥ // 8  
<sup>12</sup>  
 śabdaṃ trividhaṃ vijñāya devatānāṃ nivedayet /  
<sup>13</sup>  
 sa eva bhagavān viśvo buddharatnākaraḥ prabhuḥ // 9  
<sup>14</sup>  
<sup>15</sup>  
 gandhaṃ vijñāya trividhaṃ buddhādīnāṃ nivedayet/  
<sup>16</sup>  
 sa eva bhagavān viśvo rāgadharmaḍharaḥ prabhuḥ // IO  
 rasaṃ jñātvā tu trividhaṃ devatānāṃ nivedayet/  
<sup>17</sup>  
 sa eva bhagavān viśvo buddho ya amoghavajravān // II  
 sparsaṃ jñātvā tu trividhaṃ svakulasya nivedayet/  
 sa eva bhagavān vajrī akṣobhyākāralābhinaḥ // I2

CHAPTER SEVEN

de nas bcom ldan h̄das de b̄zin gs̄egs pa thams cad kyi sku dañ  
 gsuñ dañ thugs kyi bdag pos/dam tshig chen poñi de kho na ñid  
 snags kyi spyod pañi mchog mñon par rdzogs pañi byañ chub pañi  
 leñu h̄di gsuñs so/

h̄dod pañi loñs spyod thams cad la/ji ltar h̄dod par bsten na ni/  
 h̄di lta bu yi sbyor ba yis/sañs rgyas myur du thob par h̄gyur/ 1  
 h̄dod pañi loñs spyod thams cad ni/ji ltar h̄dod pas bsten bya ste/  
 ran gi lha yi sbyor ba yis/bdag dañ gzan la mchod par bya/ 2  
 dkañ thub sdom pa mi bzad pas/bsten kyañ h̄grub par mi h̄gyur gyi/  
 h̄dod pañi loñs spyod thams cad la/bsten namyur du h̄grub par h̄gyur/ 3  
 sloñs mo za zin ma bzla ste/sloñs moñan dgañ bar mi byaño/  
 h̄dod pa kun la loñs spyod cin/snags kyi yan lag ma ñams bzlas/ 4  
 lus dañ ñag dañ sems rnams ni/bde bar gnas na byañ chub h̄thob/  
 gzan du dus mi h̄chi ba dañ/dmyal bar ñes par sreg par h̄gyur/ 5  
 sañs rgyas byañ chub sems dpañ dañ/snags kyi spyod pa mchog  
 spyod rnams/  
 chos mchog mi gyo brñes pa yañ/h̄dod pa thams cad bsten pas so/ 6  
 chags can ye ses h̄dod pa yis/rtag tu h̄dod yon lha rnams bsten/  
 byañ chub sems dpañ mñes par bya/byañ chub ñi ma chags par bya/ 7  
 gzugs la rnam gsum ses byas nas/mchod par byed pas mchod par bya/  
 de ñid bcom ldan sna tshogs pa/sañs rgyas rnam par snañ mdzad gzi/ 8  
 sgra la rnam gsum ses byas nas/lha rnams la ni dbul bar bya/  
 de ñid bcom ldan sna tshogs pa/sañs rgyas rin chen h̄byuñ gnas gtso/9  
 dri la rnam gsum ses byas nas/sañs rgyas sogs la dbul bar bya/  
 de ñid bcom ldan sna tshogs pa/h̄dod chags chos kyi h̄byuñ gnas gtso/10  
 ro la rnam gsum ses byas nas/lha rnams la ni dbul bar bya/  
 de ñid sañs rgyas sna tshogs pa/sañs rgyas thogs med rdo rje h̄dzin/11  
 reg la rnam gsum ses byas nas/bdag gi rigs la dbul bar bya/  
 de ñid bcom ldan rdo rje can/mi bskyod pa yi tshul brñes paño/ 12

- I
- rūpaśabdarasādīnāṃ sadā cittam niyojayet /
- idaṃ tat sarvabuddhānāṃ guhyam sārasmuccayam// 13
- 2
- rūpaśabdādibhir mantrī devatām bhāvayet sadā/
- athavā bhāvayet tatra kulabhedavibhāvanaiḥ // 14
- 3 4
- buddhānusmṛtisamyogād dharmānusmṛtibhāvanā/
- bhāvanā kāyavākcittam vajrānusmṛtibhāvanā // 15
- 5
- kulānusmṛtisamyogāt krodhānusmṛtibhāvanā /
- 6
- devatānusmṛtisamyogād bhāvayan bodhim āpnuyāt// 16
- 7
- śodaśābdikāṃ prāpya yoṣitām rūpasuprabhām/
- 8 9
- pracchanne prārabhet pūjām adhiṣṭhānapadais
- 10 11
- tribhiḥ// 17
- tathāgatamahābhāryāṃ locanādīn vibhāvayet /
- 12
- dvayendriyasamāpatyā buddhasiddhim avāpnuyāt// 18
- 13
- HUMkāraṃ OMkāraṃ ca Āḥkāraṃ PHAT vikalpayet/
- pañcarāśmisamākīrṇam padmavajram ca bhāvayet// 19
- 14
- candrāṃśum iva sajjvalām bhāvayet tām manoramām/
- buddhānusmṛtiyogādīn bhāvayed bodhikāṅkṣiṇaḥ// 20
- tatra katham buddhānusmṛtibhāvanā /
- 15
- bhage līṅgam pratiṣṭhāpya buddhabimbaṃ vibhāvayet/
- romakūpāgravivare buddhameghān sphared budhaḥ// 21
- tatra katham dharmānusmṛtibhāvanā /
- bhage līṅgam pratiṣṭhāpya vajradharmaṃ vibhāvayet/
- romakūpāgravivare dharmameghān sphared budhaḥ// 22
- tatra katham vajrānusmṛtibhāvanā /
- bhage līṅgam pratiṣṭhāpya vajrasattvaṃ vibhāvayet/
- romakūpāgravivare vajrameghān sphared budhaḥ// 23
- tatra katham kulānusmṛtibhāvanā /
- bhage līṅgam pratiṣṭhāpya buddhabimbaṃ vibhāvayet/
- romakūpāgravivare kulameghān sphared budhaḥ// 24

gzugs sgra ro la sogs pa la/rtag tu sems ni sbyar bar bya/  
 ḥdi ni sañs rgyas thams cad kyi/gsañ baḥi sñiñ po btus paḥo/ I3  
 gzugs sgra dri sogs sñags pa yis/lha ñid du ni rtag tu bsgom/  
 yañ na de la sgom pa ni/rigs kyi tshul du rnam par bsgom/ I4  
 sañs rgyas rjes su dran par sbyor/chos ni rjes su dran sgom pa/  
 rdo rje rjes su dran sgom pa/sku dañ gsuñ dañ thugs rnams sgom/I5  
 rigs ni rjes su dran par sbyor/khro bo rjes su dran sgom pa/  
 lha ni rjes su dran par sbyor/bsgoms na byañ chub thob par ḥgyur/I6  
 bud med gzugs ldan mdañs bzañ ba/lo grañs bcu drug lon pa la/  
 byin gyis brlabs kyi gnas gsum gyis/dben par mchod pa rab tu  
 brtsam/ I7  
 de bñin gśegs paḥi btsun moḥi mchog/spyan la sogs par bsgom par bya/  
 dbaṅ po gñis ni mñam sbyar bas/sañs rgyas dños grub thob par ḥgyur/I8  
 yi ge HŪM dañ OM dag dañ/ ĀḤ dañ PHAṬ kyañ rab brtag bya/  
 ḥod zer rnam lñas khyab pa yi/pad ma rdo rje bsgom par bya/ I9  
 ḥbar bcas zla ḥod bñin du dkar/yid du ḥoñ ba bsgom bar bya/  
 sañs rgyas rjes dran sbyor la sogs/byañ chub ḥdod pas bsgom par  
 bya/ 20

de la sañs rgyas rjes su dran pa ji ltar sgom źes na/  
 bha ga la ni liñ ga bźag / sañs rgyas gzugs ni bsgom par bya /  
 ba spu rnams kyi bu ga nas/mkhas pas sañs rgyas sprin rnams spro/21

de la chos rjes su dran pa ji ltar sgom źes na/  
 bha ga la ni liñ ga bźag / rdo rje chos ni bsgom par bya /  
 ba spu rnams kyi bu ga nas/mkhas pas chos kyi sprin rnams spro/ 22

de la rdo rje rjes su dran pa ji ltar sgom źes na/  
 bha ga la ni liñ ga bźag / rdo rje sems dpaḥ rnam par bsgom/  
 ba spu rnams kyi bu ga nas/rdo rje sprin rnams spro bar bya/ 23

de la rigs rjes su dran pa ji ltar sgom źes na/  
 bha ga la ni liñ ga bźag / sañs rgyas gzugs ni rab tu bsgom/  
 ba spu rnams kyi bu ga nas/mkhas pas rigs kyi sprin rnams spro/ 24

tatra katham krodhānusmṛtibhāvanā /

bhage liṅgaṃ pratiṣṭhāpya krodheśvaraṃ vibhāvayet/  
romakūpāgravivare krodhameghān sphared budhaḥ// 25

tatra katham samayānusmṛtibhāvanā /

svavajraṃ padmasaṃyuktaṃ dvayendriyaprayogataḥ/  
svaretobhindubhir buddhān vajrasattvāṃś ca pūjayet//26

tatra katham maṇḍalānusmṛtibhāvanā /

dvayendriyasamāpatyā svaretas tu vicakṣaṇaḥ/  
<sup>1</sup>niścārayet sadā yogī maṇḍalān maṇḍalākārān// <sup>2</sup>27

tatra katham kāyānusmṛtibhāvanā /

yat kāyaṃ sarvabuddhānāṃ pañcaskandhaprapūṛitaṃ/  
buddhakāyasvabhāvena mamāpi tādrśaṃ bhavet// 28

tatra katham vāgānusmṛtibhāvanā /

yad eva vajradharmasya vācā<sup>3</sup> niruktisaṃpadā/  
mamāpi tādrśī vācā bhaved dharmadharopamā// 29

tatra katham cittānusmṛtibhāvanā /

yac cittaṃ samantabhadrasya guhyakendrasya dhīmataḥ/  
mamāpi tādrśaṃ cittaṃ<sup>4</sup> bhaved vajradharopamam// 30

tatra katham sattvānusmṛtibhāvanā /

yac cittaṃ sarvasattvānāṃ kāyavākccittalakṣitaṃ/  
mamāpi tādrśaṃ cittaṃ ākāśasamasāriṇam// 31

tatra katham sarvamantramūrtikāyavākccittānusmṛtibhāvanā/

yat kāyaṃ mantravajrasya vācā kāyavibhāvanam/  
mamāpi tādrśaṃ<sup>5</sup> nityaṃ<sup>6</sup> bhaven mantradharopamam// 32

de la khro bo rjes su dran pa ji ltar sgom zes na/  
 bha ga la ni lin ga bzag / khro bohi dbaŋ po rab tu bsgom /  
 ba spu rnams<sup>a</sup>kyi bu ga nas/mkhas pas khro bohi sprin rnams spro/25

de la dam tshig rjes su dran pa ji ltar sgom zes na/  
 bdag gi rdo rje pad mar ldan/dbaŋ po gñis ni mñam sbyar te/  
 raŋ gi khu baŋi thigs pa yis/saŋs rgyas rdo rje sams dpaŋ mchod/26

de la dkyil hkhor rjes su dran pa ji ltar sgom zes na/  
 dbaŋ po gñis ni mñam bzag ste/mkhas pas raŋ gi khu ba dag/  
 rnal hbyor pas ni rtag tu dbyuñ/dkyil hkhor dkyil hkhor tshul  
 du bya / 27

de la sku rjes su dran pa ji ltar sgom zes na/  
 saŋs rgyas kun gyi sku gaŋ yin/phun po lña yis rab tu rgyas/  
 saŋs rgyas sku yi raŋ bzin gyis/bdag kyaŋ de daŋ hdrar gyur cig/28

de la gsuñ rjes su dran pa ji ltar sgom zes na/  
 rdo rje chos kyi gsuñ gaŋ yin/gsuñ de nes tshig phun sum tshogs/  
 bdag gi tshig kyaŋ de hdra ste/chos hdzin pa daŋ hdrar gyur cig/29

de la thugs rjes su dran pa ji ltar sgom zes na/  
~~gsaŋ baŋi~~bdag po blo ldan pa/kun tu bzaŋ poŋi thugs gaŋ yin/  
 rdo rje hdzin pa lta bur ni/bdag gi sams kyaŋ de hdrar gyur/ 30

de la sams can rjes su dran pa ji ltar sgom zes na/  
 sams can kun gyi sams gaŋ yin/sku daŋ gsuñ daŋ thugs kyi mtshan/  
 de ni saŋs rgyas thams cad kyi/mkhaŋ daŋ mtshuñs par spyod gyur  
 cig / 31

de la snags thams cad kyi gzugs daŋ sku daŋ gsuñ daŋ thugs  
 rjes su dran pa ji ltar sgom zes na/  
 snags kyi rdo rje sku gaŋ yin/gsuñ gis sku yaŋ rnam sgom pa/  
 bdag kyaŋ rtag tu de hdra bar/ snags hdzin pa daŋ mñam gyur cig/ 32

tatra kathaṃ samayānusmṛtibhāvanā /

<sup>I</sup> samayāt kṣareḍ retāṃ vidhinā pibet phalakāṅkṣayā/  
<sup>2</sup> mārayet tāthāgataṃ vyūhaṃ sutarāṃ siddhim āpnuyāt//33

tatra kathaṃ prajñāpāramitāsamayānusmṛtibhāvanā/  
<sup>3</sup>

prakṛtiprabhāsvarāḥ sarve anuṭpannā nirāśravāḥ/  
<sup>4</sup> na bodhir nābhisamayo na dhātur na ca saṃbhavaḥ// 34

tatra kathaṃ anuṭpādānusmṛtibhāvanā /

prakṛtiprabhāsvaraṃ sarvaṃ nirṇimittaṃ nirākṣaram/  
 na dvayaṃ nādvayaṃ śāntaṃ khasadrśaṃ sunirmalam// 35

tatra kathaṃ dveṣakulādi<sup>5</sup>pūjānusmṛtibhāvanā/  
 dvādaśābdikāṃ prāpya yoṣitāṃ sthiracetasāṃ/  
<sup>6</sup> kulayogaprabhedena svaśukreṇa prapūjayet// 36

<sup>7</sup> anena tāthāgataṃ kāyaṃ cittaṃ vajradharasya ca/  
<sup>8</sup> vācā<sup>9</sup> dharmadharāgrasya prāpyatehaiva janmani// 37

<sup>10</sup> kāyavākoittasamsiddhī ye cānye hīnajāḥ smṛtāḥ/  
<sup>11</sup> <sup>12</sup> sidhyanti tasya jāpena trivajrābhedyabhāvanaiḥ// 38

<sup>13</sup> <sup>14</sup> mantracaryāgrapaṭalaḥ saptaṃ /

de la dam tshig rjes su dran pa ji ltar sgom 'zes na/  
 dam tshig khu phyun cho ga bzin/hbras bu hdod pas btun bar bya/  
 de bzin gsegs pa'i tshogs bsad na/dnos grub rab tu hthob par  
 hgyur/ 33

de la ses rab kyi pha rol tu phyin pa'i dam tshig rjes su  
 dran pa ji ltar sgom 'zes na/  
 ran bzin gyis ni hod gsal ba/thams cad ma skyes zag pa med/  
 byan chub med cin mnon rtogs med/khams kyan med cin hbyun  
 ban med/ 34

de la ma skyes pa rjes su dran pa ji ltar sgom 'zes na/  
 thams cad ran bzin hod gsal ba/mtshan med mi hgyur nam mkha' bzin/  
 gñis med gñis su med min 'zi/'sin tu dri med nam mkha' bzin/ 35

de la 'zes la gi rigs la sogs pa'i mchod pa rjes su dran pa  
 ji ltar sgom 'zes na/  
 bud med sems ni rab brtan pa/lo grañs bcu gñis lon rñed pa/  
 rigs kyi sbyor bas rab bsgoms te/bdag gi khu bas mchod par bya/ 36  
 hdis ni de bzin gsegs pa'i sku/rdo rje hdzin pa'i thugs dan ni/  
 chos hdzin mchog gi gsun dag kyan/tshe hdi ñid la thob par hgyur/37  
 sku dan gsun dan thugs kyan hgrub/gan gzan phra mor bsad pa rnams/  
 rdo rje mi phyed gsum bsgoms te/bzlas pa tsam gyis de hgrub hgyur/38

snags kyi spyod pa mchog gi lehu ste bdun pa'o/

## CHAPTER EIGHT

atha bhagavān ratnaketus tathāgato bhagavantaṃ sarva-  
<sup>I</sup>tathāgatakāyavākcittādhipatiṃ parameśvaraṃ mahāvajra-  
 dharam anena stotrarājenādhyeṣayāṃ āsa /

<sup>2</sup>vajrasattva mahāyāna ākāśacaryaviśodhaka /  
<sup>3</sup>samantabhadracaryāgra deśa pūjāṃ jinottama // I  
<sup>4</sup>rāga dveṣamahāmoha <sup>5</sup>vajrayānapradeśaka /  
 ākāśadhātukalpāgra ghoṣa pūjāṃ jinālaya // 2  
<sup>6</sup>mokṣamārgaprapetāra triyānapathavartaka /  
<sup>7</sup>buddhasaubhāgyasuddhātma bhāṣa pūjāṃ narottama // 3  
 bodhicittaviśālākṣa dharmacakrapravartaka /  
 kāyavākcittasaṃsuddha vajrayāna namo'stu te // 4

atha vajradharo rājā sarvākāśamahākṣaraḥ /  
 sarvābhiṣekasarvārthaḥ sarveśo sarvaratnadhrk // 5  
 pūjāṃ tathāgatiṃ śreṣṭhāṃ trivajrābhedyasaṃsthitāṃ/  
 kāyavākcittasaubhāgyāṃ bhāṣate jinasambhāvāṃ // 6  
 prāpya kanyāṃ viśālākṣiṃ rūpayauvanamaṇḍitāṃ /  
<sup>8</sup>pañcaviṃśatikāṃ <sup>9</sup>gṛhya tiryagbhyo'pi prakalpayet // 7

śucau vivikte pṛthivīpradeśe  
<sup>10</sup>jinātmajaśāntaśivālaye ca /  
<sup>11</sup>viṣṇuśrāvaṇādīnāṃ vipṛakṣaṇaṃ vā  
 kurvīta śaśvaj jina-pūjāhetor // 8  
 stanāntaraṃ yāvac chikhāntamadye  
<sup>12</sup>caraṇāntare cāpi nyased vidhijñāḥ /  
 nābhikaṭīguhye jinātmajānāṃ  
<sup>13</sup>nyāsaṃ prakuryāt kulapañcakānāṃ // 9

CHAPTER EIGHT

de nas bcom ldan ~~ldas~~ de bzin gsegs pa rdo rje dkon mchog  
 dpal gyis/bcom ldan ~~ldas~~ de bzin gsegs pa thams cad kyi  
 bdag p~~o~~dba~~n~~ phyug dam pa rdo rje ~~hdzin~~ pa chen po la/bstod  
 pa~~hi~~ rgyal po ~~hdis~~ gsol ba btab bo/

rdo rje sems dpa~~h~~ theg pa che/nam mkha~~hi~~ spyod pa rnam sbyo<sup>I</sup>n ba/  
 kun tu bza~~n~~ po~~hi~~ spyod pa mchog/rgyal mchog mchod pa b<sup>I</sup>sad du gsol/I  
~~hdod~~ chags ze sda~~n~~ gti mug che/rdo rje theg pa rab ston pa/  
 nam mkha~~hi~~ dbyi<sup>2</sup>ns da~~n~~ mtshu<sup>2</sup>ns pa~~hi~~ mchog/rgyal g<sup>2</sup>zi mchod pa  
 b<sup>2</sup>sad du gsol/ 2  
 thar ba~~hi~~ lam ni rab ston pa/the<sup>2</sup>g pa gsum gyi lam la gnas/  
 sa<sup>2</sup>ns rgyas skal mchog dag pa~~hi~~ bdag/mi mchog mchod pa b<sup>2</sup>sad du gsol/3  
 bya<sup>2</sup>n chub sems ni rgyas pa~~hi~~ spyan/chos kyi ~~h~~kh<sup>2</sup>or lo rab bakor ba/  
 sku da~~n~~ gsu<sup>2</sup>n thugs sin tu dag/phyag ~~h~~tshal rdo rje theg pa la<sup>2</sup>ho/ 4  
 de nas rgyal po rdo rje ~~hdzin~~/thams cad nam mkha~~h~~ mi ~~h~~gyur che/  
 thams cad dba~~n~~ bskur kun gyi don/kun dba~~n~~ rdo rje rin chen ~~hdzin~~/5  
 de bzin gsegs pa~~hi~~ mchod pa~~hi~~ mchog/rdo rje mi phyed gsum gnas pa/  
 sku da~~n~~ gsu<sup>2</sup>n da~~n~~ thugs skal mchog/rgyal ba ~~h~~byu<sup>2</sup>n bar ~~h~~gyur ba b<sup>2</sup>aad/6  
 na chu<sup>2</sup>n g<sup>2</sup>zon nu mig ya<sup>2</sup>ns pa / gzugs gza<sup>2</sup>n g<sup>2</sup>zon pas brgyan pa ni/  
 lo gra<sup>2</sup>ns fi su l<sup>2</sup>na lon r<sup>2</sup>ned / byol so<sup>2</sup>n las kya<sup>2</sup>n rab tu brtag / 7

sa phyogs gtsa<sup>2</sup>n zi<sup>2</sup>n rnam par dben pa<sup>2</sup>ham/  
 rgyal fi<sup>2</sup>d skyes zi<sup>2</sup> zi ba~~hi~~ gnas rnams su/  
 b<sup>2</sup>sa<sup>2</sup>n gci chu la sogs pas byug pa<sup>2</sup>ham/  
 rgyal ba mchod phyir rtag par rab tu bya/ 8  
 nu ma~~hi~~ dbus par spyi gtsug mtha<sup>2</sup> yi bar/  
 cho ga se<sup>2</sup>s pas ya<sup>2</sup>n na rka<sup>2</sup>n pa~~hi~~ bar/  
 lte ba rked pa gsa<sup>2</sup>n bar rgyal ba~~hi~~ sras/  
 rigs l<sup>2</sup>na rnams ni dgod pa<sup>2</sup>rab tu bya/ 9

ākāśadhātumadhyasthaṃ bhāvayed jñānasāgaram /  
 ātmānaṃ candramadhyasthaṃ bhāvayed hr̥daye budhaḥ // IO  
 saṃhāraṃ ca prakurvīta yadīcchech chāntāvajradhr̥k /  
 catūratnamayaṃ stūpaṃ raśmimālāvibhūṣitam // II  
 jñānodadhiṃ tripathebhya ālayaṃ tu vicintayet /  
 svaromakūpavivare pūjāmeghān sphared budhaḥ // I2  
 padmaṃ pañcavidhaṃ jñātvā utpalaṃ ca vicakṣaṇaḥ /  
 jātiṃ ca trividhaṃ jñātvā devatānāṃ nivedayet // I3  
 karpikārasya kusumaṃ mallikāyūthikāṃ tathā /  
 karavīrasya kusumaṃ dhyātvā pūjāṃ prakalpayet // I4  
 yojanaśatavistāraṃ bhāvayec cakramaṇḍalam /  
 kulānāṃ tat prakurvīta sadā nyāsaṃ vicakṣaṇaḥ /  
 padmaṃ vajraṃ tathā khaḍgaṃ utpalaṃ bhāvayed budhaḥ // I5  
 yojanaśatavistāraṃ caturasraṃ suśobhaṇam /  
 catūratnamayaṃ caityaṃ svacchaṃ prakṛtinirmalam /  
 bhāvayed ālayaṃ prājñāḥ kulānāṃ pūjahetunā // I6  
 pañcakāmaguṇaiḥ pūjāṃ yāsaṃ ca samārabhet /  
 ratnavastrādibhir nityaṃ pūjayed bodhikāṅkṣayā /  
 pañcopahārapūjāgrair devatāṃ toṣayet sadā // I7  
 kanyāṃ ratnākariṃ śreṣṭhāṃ nānāratnādyaḥ kṛtām /  
 dadyād vai sarvabuddhānāṃ siddhaye tivasādhane // I8  
 saptaratnair idaṃ kṛtvā paripūrṇaṃ vicakṣaṇaḥ /  
 dadyāt pratidinaṃ prājño dānārthaṃ siddhikāṅkṣayā // I9  
 adhipatimudrāṃ samādhaya buddhaṃ ḍalamadhyataḥ /  
 dadyāt sparśasamāyogaṃ buddhānāṃ rāgabuddhināṃ // 20  
 ākāśadhātumadhyasthaṃ bhāvayed vyūhaṃ ḍalam /  
 svabimbaṃ tathāgatamayaṃ viṣṇūtraīḥ pūjayed guraṃ // 2I

nam mkhañi dbyiñs kyi dbus gnas par/yeśes rgya mtsho bsgom par bya/  
 bdag ñid zla bañi dbus gnas par/mkhas pas sñiñ khar bsgom par bya/I0  
 źi ba rdo rje ðdzin ðdod na/ bsdu ba dag kyañ rab tu bya /  
 rin chen sna bźiñi mchod rten la/ðod zer ðphren bas  
 rnam par brgyan/ II  
 ye śes rgya mtsho dus gsum gyi/gnas de yin par rnam par bsam/  
 bdag gi ba spuñi bu ga nas/mkhas pas mchod pañi sprin rnams spro/I2  
 mkhas pas utpala dag kyañ / padma rnam pa lñar śes bya /  
 dzāti rnam gsum śes byas nas / lha rnams la ni dbul bar bya / I3  
 me tog karñikāra dañ / mallikā dañ yūthikā /  
 me tog karabīra bsam / mchod pa thams cad rab tu brtag / I4  
 dpag tshad brgya yi khyon tsam du/ðkhor loñi dkyil ðkhor  
 bsgom byas la/  
 rnam par mkhas pas rtag par ni/rigs rnams rab tu dgod par bya/  
 de bźin padmo rdo rje dañ / ral gri utpal mkhas pas bsgom / I5  
 dpag tshad bye bañi khyon tsam du/gru bźi śin tu mdzes pa yi/  
 mchod rten rin chen sna bźi pa / gsal źiñ rañ bźin dri ma med /  
 rigs rnams thams cad mchod pañi phyir/śes rab can gyis  
 gnas su bsgom/ I6  
 ðdod pañi yon tan lña rnams kyis/de la mchod pa rgya mtsho brtsam/  
 rin chen na bzañ la sogs pas/byañ chub ðdod pas rtag tu mchod/  
 mchod pa rnam lña mchog rnams kyis/rtag tu lha rnams mñes par bya/I7  
 rin chen ðbyuñ gnas na chuñ mchog/rin chen sna tshogs  
 mchog gis brgyan/  
 sgrub tshe rab tu ðgrub pañi phyir/sañs rgyas kun la dbul bar bya/I8  
 źiñ ðdi rin chen sna bdun gyis/mkhas pa dag gis yonś bkañ la/  
 dños grub ðdod pas sbyin pañi phyir/ñin re śes rab can gyis dbul/I9  
 bdag poñi phyag rgyar mñam bźag la/sañs rgyas dkyil ðkhor  
 dbus dag tu/  
 ðdod chags blo can sañs rgyas la/reg pañi sbyor ba dbul bar bya/ 20  
 nam mkhañi dbyiñs kyi dbus gnas par/dkyil ðkhor bkod pa  
 bsgom par bya/  
 de bźin gsēgs pa bdag gi lus/bla ma bśañ dañ gci bas mchod/ 2I

<sup>1</sup>yōṣitaṃ prāpya subhagāṃ cāruvāk<sup>2</sup>trāṃ suśobhanāṃ /  
 adhiṣṭhānapadaṃ dhyātvā tattva\_pūjāṃ prakalpayet /  
<sup>3</sup>gṛhya śukraṃ viśālākṣo bhakṣayed dṛḍhabuddhimān // 22  
 idaṃ tat sarvamantrāṇāṃ kāyavāk<sup>4</sup>cittapūjanam /  
<sup>5</sup>mantrasiddhikaraṃ proktaṃ rahasyaṃ jñānavajriṇām // 23

<sup>6</sup>-vipmūtrasamayapaṭalo'sṭamaḥ /

bzin bzañ sín tu mdzed pa yi/na chuñ skal ba mchog ldan pa/  
 byin gyis brlabs kyi gnas bsams te/sañs rgyas mchod pa  
 rab tu brtag/  
 mig bzañ brtan pañi blo ldan pas/khu ba blañs nas bzañ bar bya/ 22  
 ðdi ni snags rnams thams cad kyi/sku gsuñ thugs kyi mchod pa ste/  
 ye ses rdo rje cañ gyi gsañ/snags rnams dños grub byed par gsuñs/23

bśañ gciñi dam tshig gi leñu ste brgyad paño/

## CHAPTER NINE

- atha vajradharo rājā sarvākāśamahākṣaraḥ /  
 sarvābhiṣekacaryāgraḥ sarvārtho paramesvaraḥ // I  
 kāyavākciittasambhogaḥ trivajrābhedyamaṇḍalam /  
 ghoṣate paramaṃ ramaṃ rahasyaṃ buddhajñāninām // 2  
 ākāśadhātumadhyasthaṃ bhāvayed buddhamaṇḍalam /  
 akṣobhyavajraṃ prabhāvitvā pāpau vajraṃ vibhāvayet // 3  
 sphuliṅgagahaṇādīptaṃ pañcaraśmiprapūritam /  
 buddhāṃs tryadhvapaṭhān dhyātvā tatra vajreṇa  
 cūrṇayet // 4  
 kāyavākciittasambhogaḥ naṣṭaṃ vajreṇa cūrṇitam /  
 bhāvayet paramaṃ dhyānaṃ cittasiddhisamāvahanam // 5  
 anena guhyavajreṇa sarvasattvān vighātayet /  
 jayante 'kṣobhyavajrasya buddhakṣetre jinaurasāḥ // 6  
 II dveṣakulatattvasamayō'yaṃ jñeyaḥ sarvakulārṇavaḥ /  
 atha vajradharo rājājñānamokṣaprasādhakaḥ /  
 svabhāvasuddhanirlepo bodhicaryāpradeśakaḥ /  
 bhāṣate samayaṃ tattvaṃ buddhabodhiprasādhakam // 7  
 ākāśadhātumadhyasthaṃ bhāvayec cakramaṇḍalam /  
 vairocanaṃ vibhāvitvā sarvabuddhān vibhāvayet // 8  
 sarvaratnaprayogeṇa vajrabimbaṃ prakalpayet /  
 haraṇaṃ sarvadravyāṇaṃ trivajreṇa vibhāvayet // 9  
 bhavanti cintāmaṇisamā dravyodadhiprapūritāḥ /  
 aurasāḥ sarvabuddhānāṃ bhavanti munipuṅgavaḥ // IO  
 I7 mohakulatattvasamayō'yaṃ jñeyaḥ sarvakulārṇave /

CHAPTER NINE

de nas rgyal po rdo rje ḥdzin/thams cad nam mkhaḥ mi ḥgyur che/  
 thams cad dbaṅ bskur spyod paḥi mchog/dbaṅ phyug dam pa  
 kun don gyis/ 1  
 sku gsun thugs la loṅs spyod pa/rdo rje. mi phyed gsum dkyil ḥkhor/  
 saṅs rgyas ye śes can gyi gsaṅ/ñams. dgaḥ mchog ni rab tu bsad/ 2  
 nam mkhaḥi dbyiṅs kyi dbus gnas par/saṅs rgyas dkyil ḥkhor  
 bsgom par bya/  
 rdo rje mi bskyod rab bsgoms nas/lag tu rdo rje bsgom par bya/ 3  
 ḥod ḥphro maṅ po ḥbar ba daṅ/ḥod zer sna lñas rab tu gaṅ/  
 dus gsum pa yi saṅs rgyas rnams/bsgoms nas rdo rjes phye mar brlag/4  
 sku gsun thugs kyi loṅs spyod ni/rdo rjes phyer brlags med gyur pa/  
 bsam gtan mchog de bsgoms na ni/thugs kyi dños grub thob par ḥgyur/5  
 rdo rje gsaṅ ba ḥdi lta bus/ sems can thams cad bsad na ni/  
 mi bskyod saṅs rgyas zin dag tu/rgyal baḥi sras su skye bar ḥgyur/6  
 ḥdi ni ze sdaṅ gi rigs kyi dam tshig gi de kho na ste/rigs thams  
 cad kyi rgya mtsho yin par śes par byaḥo/

de nas rgyal po rdo rje ḥdzin/mi śes thar pa rab sgrub pa/  
 ṅo bo ḥid dag gos pa. med / byaṅ chub spyod pa rab ston pas/  
 saṅs rgyas byaṅ chub sgrub pa ni/yaṅ dag dam tshig bkaḥ stsal to/7  
 nam mkhaḥi dbyiṅs kyi dbus gnas par/ḥkhor loḥi dkyil ḥkhor  
 bsgom par bya/  
 rnam par snaṅ mdzad rab bsgoms te/saṅs rgyas thams cad  
 rnam par bsgom/ 8  
 rin chen kun gyi sbyor ba yis/rdo rjeḥi gzugs ni rab tu brtag/  
 nor rnams thams cad phrogs nas su/rdo rje gsum du rnam bsgoms na/9  
 nor gyi rgya mtshos gaṅ ba yi/yid bzin nor bu ḥdra bar ḥgyur/  
 saṅs rgyas kun gyi sras rnams daṅ/thub paḥi skyes bu mchog tu ḥgyur/10  
 ḥdi ni rigs kyi rgya mtsho thams cad las/gti mug gi rigs kyi  
 dam tshig yaṅ dag pa ḥid du śes par byaḥo/

atha vajradharo rājā<sup>I</sup> rāgamokṣaprasādhakaḥ /  
 guhyāsuddhanirālamba udghoṣayati maṇḍalam // II  
 ākāśadhātumadhyasthaḥ bhāvayet pādmamaṇḍalam/  
 amitāyūḥ<sup>2</sup> prabhāvitvā buddhaiḥ sarvaḥ prapūrayet// I2  
 yoṣidākārasaṃyogaḥ sarveṣāṃ tatra bhāvayet /  
 catuḥsamaya-yogena idaṃ vajranayottamaṃ // I3  
 dvayendriyaprayogeṇa sarvāṃs tān upabhuñjāyēt /  
 idaṃ tat sarvavajrāṇāṃ<sup>3</sup> trikāyābhedyabhāvanam // I4  
<sup>4</sup> rāgakulatattvasamayō'yaḥ bhāvanīyas tu mantriṇā<sup>5</sup> /

atha vajradharo rājā vajramantrārthasādhakaḥ /  
 jñānasaṃbhūtanairātmya idaṃ vacanam abravīt // I5  
 ākāśadhātumadhyasthaḥ bhāvayed buddhamaṇḍalam /  
 vajrāmoghaḥ prabhāvitvā sarvabuddhāṃs tu bhāvayet//I6  
 mṛṣāvādaḥ vajrapadaḥ sarvabimbān vibhāvayet /  
 viśaṃvādayeḥ jīnān sarvāṃs tathā sarvajinālayān // I7  
 idaṃ tat sarvabuddhānāṃ vāgākāśaṃ sunirmalam /  
 mantrasiddhikaraṃ proktaṃ rahasyaṃ jñānabuddhinām//I8  
<sup>6</sup> samayākarṣaṇakulatattvasamayō'yaḥ prerapiyo yathārthataḥ/

atha vajradharo rājā<sup>7</sup> trivajrābhedyajinālayaḥ /  
 siddhivajrapraṇetara<sup>8</sup> idaṃ vacanam abravīt // I9  
 ākāśadhātumadhyasthaḥ bhāvayet<sup>9</sup> samayamaṇḍalam /  
 ratnaketuḥ prabhāvitvā sarvabimbair idaṃ spharet/  
 pāruṣyavacanādyaḥ tu sevayā jñānam āpnuyāt // 20  
 ityāha bhagavān sarvatathāgatavajravṃyūhaḥ /

de nas rgyal po rdo rje ḥdzin/ḥdod chags thar pa rab sgrub pa/  
 gsañ ba dag pa dmigs med pas/dkyil ḥkhor rab tu bkañ stsal to/ II  
 nam mkhañi dbyiñs kyi dbus gnas par/paḍ mañi dkyil ḥkhor  
 bsgom par bya/  
 dpag med tshe ni rab bsgoms te/saṅs rgyas rnams kyi  
 thams cad dgañ/ I2  
 bud med lta bur sbyar ba ni/ dam tshig bñi yi sbyor ba yis /  
 thams cad de ru bsgom par bya/ḥdi ni rdo rjeñi tshul mchog go/ I3  
 dbaṅ po gñis ni mñam sbyor bas/de dag thams cad ñe bar spyad/  
 ḥdi ni rdo rje thams cad kyi/mi phyed sku gsum sgom paḥo/ I4  
 ḥdi ni ḥdod chags kyi rigs kyi yañ dag paḥo dam tshig ste/  
 śnags pa rnams kyi bsgom par byaḥo/

de nas rgyal po rdo rje ḥdzin/rdo rje śnags kyi don sgrub pa/  
 bdag med ye śes las byuñ bas/gsuñ ni ḥdi skad bkañ stsal to/ I5  
 nam mkhañi dbyiñs kyi dbus gnas par/saṅs rgyas dkyil ḥkhor  
 bsgom par bya/  
 rdo rje thogs med rab bsgoms te/saṅs rgyas thams cad  
 bsgom par bya/ I6  
 thams cad gzugs su rnam bsgoms nas/rdo rje tshig gi rdzun smra bas/  
 rgyal ba kun gyi gnas rnams dañ/rgyal ba thams cad bslu bar bya/I7  
 ḥdi ni saṅs rgyas thams cad kyi/nam mkhañi gsuñ ste dri med pa/  
 ye śes blo can kun gyi gsañ/śnags kyi dños grub thob par bsad/ I8  
 ḥdi ni dam tshig ḥgugs pañi rigs kyi dam tshig gi de kho na ñid  
 de/don ji lta ba bñin du spro bar byaḥo/

de nas rgyal po rdo rje ḥdzin/rdo rje mi phyed gsum rgyal gnas/  
 rdo rje dños grub rab ston pas/gsuñ ni ḥdi skad bkañ stsal to/ I9  
 nam mkhañi dbyiñs kyi dbus gnas par/dam tshig dkyil ḥkhor  
 bsgom par bya/  
 dkon mchog dpal ni rab bsgoms te/gzugs rnams kun gyis ḥdi dag dgañ/  
 rtsub pañi ñag la sogs pa ni/bsten na ye śes thob par ḥgyur/ 20  
 bcom ldan ḥdas de bñin gśegs pa thams cad kyi rdo rje bkod pas  
 de skad ces bkañ stsal to/

atha khalu sarvatathāgatasamayavajraketupramukhās te  
mahābodhisattvā āścaryaprāptā adbhutaprāptā idam<sup>I</sup> vāg-  
vajraghoṣam akārṣuḥ / kim ayaṁ bhagavān sarvatathā-  
gatādhipatiḥ traidhātukavyativṛttaṁ<sup>2</sup> sarvalokadhātu-  
vyativṛttaṁ sarvatathāgatasarvabodhisattvaparśanmadhye  
abhūtavākpathavajrapadaṁ<sup>3</sup> bhāṣate sma /

atha bhagavantaḥ sarvatathāgatās tān anabhilāpyānabhi-  
lāpyabuddhakṣetrasumeruparamāpurajāḥsamān sarvatathā-  
gatasamayavajraketupramukhān mahābodhisattvān evam  
āhuḥ / mā kulaputrā imāḥ hīnaśaṁjñāḥ jugupsitasamjñāḥ  
cotpādayatha<sup>4</sup> / tat kasmād dhetoḥ<sup>5</sup> / agracaryā kulaputrā<sup>6</sup>  
yaduta bodhisattvacaryā kulaputrā yaduta mantracaryā /  
tad yathāpi nāma kulaputrā ākāśaṁ sarvatrānugataṁ /  
ākāśānugatāni sarvadharmāṇi tāni na kāmadhātusthitāni  
na rūpadhātusthitāni nārūpyadhātusthitāni na caturmahā-  
bhūtasthitāni / evam eva kulaputrāḥ<sup>7</sup> sarvadharmā anu-  
gantavyāḥ / idam arthavaśaṁ vijñāya<sup>8</sup> tathāgatāḥ sattvānām  
āśayaṁ vijñāya tato dharmāṁ deśayanti / evam eva kula-  
putrā ākāśapadaniruktyā te tathāgatasamayā anugantavyāḥ/  
tad yathāpi nāma kulaputrāḥ kāṇḍaṁ ca mathanīyaṁ ca  
puruṣaḥastavyāyāmaṁ ca pratītya dhūmaḥ prādur bhavati /  
agnim abhivartayati / sa cāgnir na kāṇḍasthito na  
mathanīyasthito na puruṣaḥastavyāyāmasthitaḥ / evam eva  
kulaputrāḥ sarvatathāgatavajrasamayā anugantavyāḥ /  
gamanāgamanādyair iti /

de nas yañ de b'zin g'segs pa thams cad kyi dam tshig gi rdo rje  
 dpal la sogs pañi byañ chub sems dpañ sems dpañ chen po rnams/  
 no mtshar du gyur ciñ rmad du gyur nas rdo rjeñi tshig ðdi skad  
 ces smras so/bcom ldan ðdas de b'zin g'segs pa thams cad kyi bdag  
 po/khams gsum las ðdas śiñ ðjig rten thams cad las ðdas pas/  
 de b'zin g'segs pa thams cad dan/byañ chub sems dpañ thams cad  
 kyi ðkhor gyi nañ du/ðdi lta buñi yañ dag pa ma yin pañi tshig  
 gi lam/rdo rjeñi tshig ðdi ciñi slad du gsuñs/  
 de nas bcom ldan ðdas de b'zin g'segs pa thams cad kyi/brjod kyi  
 mi lañ bañi yañ brjod kyi mi lañ bañi sañs rgyas kyi zin ~~mi~~  
 ri rab kyi rdul phra mo sñed kyi/de b'zin g'segs pa thams cad kyi  
 dam tshig gi rdo rje dpal la sogs pañi byañ chub sems dpañ sems  
 dpañ chen po de dag la/ðdi skad ces bkañ stsal to/rigs kyi bu  
 dman pañi ðdu śes dan/smad pañi ðdu śes de lta bu yañ ma skyed  
 cañg/de ciñi phyir ze na/rigs kyi bu ðdi lta ste/sñags kyi spyod  
 pa ni spyod pañi mchog go/ðdi lta ste/sñags kyi spyod pa ni de  
 b'zin g'segs pañi spyod pañi/rigs kyi bu ðdi lta ste/dper na nam  
 mkhañ ni thams cad kyi rjes su soñ ba ste/chos thams cad kyañ  
 nam mkhañi khoñs su gtogs pañi/chos de dag thams cad kyañ ðdod  
 pañi khams na mi gnas/gzugs kyi khams na mi gnas/gzugs med pañi  
 khams na mi gnas/ðbyuñ ba chen po b'zi la yañ mi gnas so/rigs kyi  
 bu chos thams cad kyañ de ltar rjes su rig par byaño/de b'zin  
 g'segs pa rnams ni don gyi dbañ de lta bu mknyen ciñ/sems can  
 rnams kyi bsam pa mkhyen nas chos ðchad par mdzad do/rigs kyi bu  
 de ltar nam mkhañi tshig nes par brjod pas/de b'zin g'segs pañi  
 dam tshig de dag rjes su rig par byaño/rigs kyi bu ðdi lta ste/  
 dper na gsub śiñ dan gsub stan dan miñi lag pa bskyod pañi  
 rkyen gyis du ba ðbyuñ zin me ðbyuñ bar ðgyur mod kyi/me de yañ  
 gsub śiñ la yañ mi gnas/gsub stan la yañ mi gnas/miñi lag pa  
 bskyod pa la yañ mi gnas so/rigs kyi bu de b'zin du de b'zin g'segs

atha te sarvabodhisattvā āścaryaprāptā adbhutaprāptā  
vismayotphullalocanā idaṃ ghoṣam akārṣuḥ /

<sup>I</sup> mahādbbhuteṣu dharmeṣu <sup>2</sup>ākāśasadr̥ṣeṣu ca /  
nīrvikalpeṣu śuddheṣu saṃvṛtis tu pragīyate // 2I

paramārth<sup>a</sup>śuddhatattvārthasamayo nāma navamaḥ paṭalaḥ /

pa thams cad kyi rdo rjeñi dam tshig hgro ba dan ñon ba  
 la sogs pa rjes su rig par byaño/  
 de nas byañ chub sems dpañ de dag ño mtshar du gyur/rmad  
 du gyur nas/dam zin mig gdañs te tshig hdi skad ces smos so/  
 rmad byun chen poñi chos rnams ni/nam mkhañi dan ni  
 mtshuñs pa dan/  
 rnam par mi rtog dag pa las/kun rdzob tu yañ bsad pa mtshar/ 2I

don dam pañi dag pa de kho na ñid kyi don gyi dam tshig  
 leñu ste dgu paño/

## CHAPTER TEN

atha bhagavantaḥ sarvatathāgatāḥ punaḥ samājam āgamyā<sup>I</sup>  
 bhagavantaḥ mahāsamaya vajratattvābhisambodhikāyavāk-<sup>2</sup>  
 cittaguhyam tathāgataḥ namasyaivam āhuḥ /<sup>3</sup>  
 bhāṣasva bhagavaṃs tattvaṃ mantrasārasamuccayam/  
 kāyavāk cittaguhyākhyam mahāsiddhinayottamam//iti/ I  
 atha vajradharo rājā sarvakleśāṇavaprabhuḥ /<sup>4</sup>  
 dīptacandō viśālākṣa idaṃ vacanam abravīt // 2  
 kāyavāk cittavajrāṇāṃ kāyavāk citta bhāvanam /  
 nirvikalpa nirālambaṃ samatā na kvacit sthitam// 3

atha bhagavān svabhāvasuddhas tathāgatāḥ pāramitāmantra-  
 nayavajraṃ nāma samādhiṃ samāpannaḥ tāṃs ca sarvatathā-  
 gatān evam āha / asti bhagavantaḥ sarvatathāgatā  
 akṣobhya pramukhāḥ sarvatathāgatā anekavidyākoṭīniyuta-  
 śatasahasraiḥ sarvasattvārthakriyānāṭakam pradarśayanti/<sup>7</sup><sup>8</sup>  
 daśadiglokadhātuparyavasāneṣu pañcakāmaguṇaiḥ kṛṇṇanti<sup>9</sup>  
 ramante pravīcārayanti/<sup>10</sup> na ca te mantracaryābhiyuktam  
 avalokayanti / tat kasmād dhetuḥ / niṣpanno batāyāḥ<sup>11</sup>  
 tathāgatamantracaryānāyadharṃ / tat teṣāṃ mahāsat-<sup>12</sup>  
 puruṣāṇāṃ vyavalokanārtham idaṃ sarvatathāgatakāyavāk-  
 cittavajrarahasyaṃ sarvamantrahṛdayasaṃcodanaṃ nāma<sup>13</sup><sup>14</sup>  
 paramaguhyam sarvatathāgatakāyavāk cittasamayāvalambanaṃ<sup>15</sup>  
 sarvavajradharakāyavāk cittasamayāvalambanaṃ sarvadharmā-  
 dharakāyavāk cittasamayāvalambanaṃ svakāyavāk citta-  
 vajrebhyo vāk pāthaniruktyā idaṃ mantrasamuccayam udā-<sup>16</sup>  
 jahāra / OM ĀH HŪM /<sup>17</sup>

## CHAPTER TEN

de nas bcom ldan ḥdas de bzin gsegs pa thams cad yaṅ ḥdus te/  
 bcom ldan ḥdas dam tshig chen poḥi rdo rje de kho na ṅid mñon  
 par rdzogs par byaṅ chub pa sku daṅ gsuṅ daṅ thugs gsaṅ ba  
 de bzin gsegs pa la phyag ḥtshal te/ḥdi skad ces gsol to/  
 de ṅid śnags sñiṅ kun bsdus pa/sku daṅ gsuṅ thugs gsaṅ bar bsgrags/  
 dños grub chen poḥi tshul gyi mchog/yaṅ dag bcom ldan bśad du gsol/I  
 de nas rgyal po rdo rje ḥdzin/ñon moṅs kun gyi rgya mtsho gtso/  
 ḥbar ba drag po spyān yaṅs pas/gsuṅ ni/ḥdi skad bkaḥ stsal te/ 2  
 luṅ daṅ ṅag daṅ sems rnams ni/rnam par mi rtog mi dmigs pa/  
 gaṅ naḥaṅ mi gaas:mñam pa ṅid/sku gsuṅ thugs kyi rdo rjer sgom/ 3

de nas bcom ldan ḥdas de bzin gsegs pa raṅ bzin gyis dag pa  
 pha rol tu phyin pa śnags kyi tshul rdo rje źes bya baḥi tiṅ ṅe  
 ḥdzin la sñoms par źugs nas/de bzin gsegs de dag thams cad la  
 ḥdi skad ces bkaḥ stsal to/bcom ldan ḥdas de bzin gsegs pa thams  
 cad/mi bskyod pa la sogs pa de bzin gsegs pa thams cad rig pa  
 bye ba khrag khrig brgya ston du ma daṅ thabs gcig tu/sems can  
 thams cad kyi don bya ba la rol ba ston par mdzad de/phyogs bcuḥi  
 ḥjig rten gyi khams mthas klas par ḥdod paḥi yon tan lha rnams  
 kyis rol ciṅ dgyes par yoṅs su spyod pa yod kyaṅ/de dag śnags  
 spyod pa la mñon par brtson pa rnams la/kye ma ḥdi dag ni de bzin  
 gsegs pa thams cad kyi śnags kyi spyod paḥi tshul gyi/chos rdzogs  
 par gyur to sñam nas spyān ras kyis mi ḥtsho ste/de bas na skyes  
 bu dam pa de dag la spyān ras kyis btsaḥ baḥi phyir/de bzin gsegs  
 pa thams cad kyi sku daṅ gsuṅ daṅ thugs rdo rjeḥi gsaṅ ba/śnags  
 thams cad kyi sñiṅ po kun tu bskul bar byed pa źes bya ba/rab tu  
 gsaṅ ba de bzin gsegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs kyi  
 dam tshig la dmigs pa/rdo rje ḥdzin thams cad kyi sku daṅ gsuṅ daṅ

athāsmi<sup>I</sup>n bhāṣitamātre<sup>2</sup> sarvabuddhāḥ sa-aurasāḥ /  
 kampitā mūrcchām āpede vajrasattvam anusmaran // 4  
 atha vajrapāṇi<sup>3</sup>ḥ sarvatathāgatādhipatir imaṃ samayam  
 udājahāra /  
 ākāśadhātumadhyasthaṃ bhāvayed<sup>4</sup> vyūhamaṇḍalam /  
 Hūṃkāraṃ<sup>5</sup> tatra madhyasthaṃ svabimbena prakalpayet // 5  
 vajraraśmimahādīptaṃ visphurantaṃ vicintayet /  
 buddhānāṃ<sup>6</sup> kāyavākci<sup>7</sup>ttam hṛtaṃ tena vibhāvayet // 6  
 sa bhavet tat kṣaṇād eva kāyavākci<sup>8</sup>ttavajradhṛk /  
 vajrasattvo mahārāja<sup>9</sup> sarvāgrah parameśvaraḥ // 7  
 svamaṇḍalam svavajreṇa niṣpādanavidhir bhavet /  
 idaṃ<sup>10</sup> tat sarvabuddhānāṃ sāraṃ vajrasamuccayam // 8  
 svamantrapuruṣaṃ dhyātvā catuṣsthāneṣu rūpataḥ /  
 trimukhākārayogena trivarṇena vibhāvayet // 9  
 ityāha<sup>II</sup> bhagavān vajrasamayaḥ /

tatredaṃ paramavajrarahasyam /  
 hṛdayamadhyagataṃ<sup>I2</sup> sūkṣmaṃ maṇḍalānāṃ vibhāvanam /  
 tasya madhyagataṃ cinted akṣaraṃ paramaṃ padam // 10  
 pañcaśūlaṃ mahāvajraṃ<sup>I3</sup> bhāvayed yogataḥ sadā /  
 cintayet<sup>I4</sup> trīṇi vajrāṇi vajrāṅkuśaprayogataḥ // 11  
 hṛdayaṃ<sup>I5</sup> tāḍayet tena devataṃ vā pracodayet /  
 idaṃ<sup>I6</sup> tat sarvavajrāṇāṃ buddhabodhiprasādhanam // 12  
 vajrapadmakulādyais<sup>I7</sup> tu vajrāṅkuśavibhāvanam /  
 codanaṃ hṛdaye<sup>I8</sup> proktaṃ idaṃ nāṭakasambhavam // 13

thugs kyi dam tshig la dmigs pa/chos ḥdzin pa thams cad kyi  
 sku dañ gsuñ dañ thugs kyi dam tshig la dmigs pa ḥdi/ñid kyi  
 sku dañ gsuñ dañ thugs rdo rje lastshig gi lam ñes par brjod  
 pas sñags ḥedus pa ḥdi lta bu gsuñs so/ OM̐ ĀH HŪM /

de nas ḥdi ni gsuñs tsam gyis/saṅs rgyas sras dañ bcas pa kun/  
 rab tu ḥdar zin brgyal bar gyur/rdo rje sems dpaḥ rjes su dran/ 4

de nas phyag na rdo rje de bzín gśegs pa thams cad kyi bdag pos/  
 dam tshig ḥdi gsuñs so/ -

nam mkhaḥi dbyiñs kyi dbus gnas par/bkod paḥi dkyil ḥkhor

bsgom par bya/

de yi dbus gnas yi ge HŪM / rañ gi gzugs su rab tu brtag / 5

rdo rjeḥi ḥod zer cher ḥbar ba/rnam par ḥphro babsam par bya/

saṅs rgyas kyi ni sku gsuñ thugs/drañs par de yis rnam bsgoms na/ 6

de ma thag tu der ḥgyur ba/sku gsuñ thugs kyi rdo rje ḥdzin/

rdo rje sems dpaḥ rgyal po che/kun gyi gtso bo dbaṅ phyug mchog/ 7

rañ gi dkyil ḥkhor rañ rdo rjes/skyed par byed paḥi tshul du ḥgyur/

ḥdi ni saṅs rgyas thams cad kyi/sñiñ po rdo rje bsduś pa yin/ 8

rañ sñags skyes bur bsgoms ñas ni/gnas bzī rñams su gzugs kyi tshul/

zal gsum lta buḥi sbyor ba yis/kha dog gsum du rab tu bsgom/ 9

bcom ldan ḥdas rdo rje dam tshig gis de skad ces bkaḥ stsal to/

de la ḥdi ni rdo rje mchog gi gsañ baḥo/

sñiñ khaḥi dbus su phra mo yi/dkyil ḥkhor rñams ni bsam par bya/

yi ge mchog tu gyur paḥi tshig/de yi dbus su bsam par bya/ 10

rdo rje chen po rtse lha pa / rtag tu sbyor bas bsgom par bya/

rdo rje kyo baḥi sbyor ba yis/rdo rje gsum rñams bsgom par bya/ II

de yis sñiñ khar brdab byas te/lha rñams ji sñied bskul bar bya/

ḥdi ni rdo rje thams cad kyi/saṅs rgyas byañ chub rab bsgrub paḥo/ 12

rdo rje paḍ moḥi rigs la sogs/rdo rje kyo ba rnam bsgom zin/

sñiñ kha ru ni bskul bar bsad/ḥdi ni rol moḥi ḥbyuñ ba ste/ 13

saptāhaṃ yāvat kurvīta idaṃ vajranayottamam /	
sidhyate kāyavākciṭṭaṃ rahasyaṃ jñānavajriṇāṃ //	I4
vyavalokayanti varadā bhītāḥ samtrastamānasāḥ /	
dadanti vipulāṃ siddhiṃ manaḥsantoṣaṇapriyāṃ //	I5
buddhāś ca bodhisattvāśca mantracaryāgrasādhakāḥ/	
atikramed yadi mohātma <sup>I</sup> tad antaṃ tasya jīvitam //	I6
atha vajradharo rājā <sup>2</sup> trilokāgrānuśāsakaḥ /	
trilokavaravajrāgra idaṃ ghoṣam akārṣīt //	I7
yāvanto mantrapuruṣās trivajrajñānapūritāḥ /	
dvayendriyaprayogeṇa sarvabhāvavikalpanam //	
idaṃ tat sarvabuddhānāṃ mantrasamayabhāvanam <sup>3</sup> //	I8
vidyeśvarīpraviṣṭeṣu <sup>4</sup> vajrasaṃyogabhāvanā <sup>5</sup> /	
raktāṃ raktekṣaṇāṃ <sup>6</sup> vīkṣed idaṃ samayamaṇḍalam//	I9
atha vajradharo rājā sarvatathāgatātmajaḥ /	
sarvābhīṣekabuddhāgra idaṃ vacanam abravīt//	20
lokadhātuṣu <sup>7</sup> sarveṣu yāvatyo yoṣitaḥ smṛtāḥ /	
mahāmudrādiyogena <sup>8</sup> sarvās tā upabhūñjayet <sup>9</sup> /	
sphared buddhapadaṃ tatra asaṃkhyakoṭivajriṇāṃ <sup>IO</sup> //	2I
ityāha bhagavān bodhisamayaḥ /	
anena prāpnuyād bodhiṃ trivajrakāśasaṃnibhām /	
sa bhaved vajrasattvayur <sup>I2</sup> bodhisattvo jinodadhiḥ <sup>I3</sup> //	22

sarvatathāgata<sup>14</sup>dayasaṃcodano nāma daśamaḥ paṭalaḥ /

rdo rje yi ni tshul mchog ḥdi / ḥag bdun bar du byas na ni /  
 ye śes rdo rje can gyi gsaṅ/sku daṅ gsuṅ thugs ḥgrub par ḥgyur/14  
 mchog stsol ba dag rnam par gzigs/yid ni ḥjigs śiṅ skrag gyur nas/  
 yid la mgu ḥiṅ dgaḥ ḥgyur baḥi/dṅos grub rgya chen ster bar ḥgyur/15  
 saṅs rgyas byaṅ chub sems dpaḥ rnams/sṅags kyi spyod paḥi  
 mchog sgrub pas/  
 rmoṅs pas ḥdaḥ bar byas na ni / de yi srog ni der zad ḥgyur / 16  
 de nas rgyal po rdo rje ḥdzin/rdo rje gsum gyi ston pa mchog/  
 ḥjig rten gsum mchog rdo rje gtsos/gsuṅ ni ḥdi skad bkaḥ stsal to/17  
 sṅags kyi skyes bu ji sṅed pa / rdo rje gsum gyi ye śes rdzogs /  
 dbaṅ po gṅis kyi sbyor ba yis/dṅos po thams cad brtag par bya /  
 ḥdi ni saṅs rgyas thams cad kyi/sṅags kyi dam tshig bsgom paḥo/ 18  
 rig maḥi dbaṅ phyug ḥugs pa la/rdo rjeḥi sbyor ba<sup>rab</sup>bsgom ḥiṅ/  
 chags la chags pas blta bar bya/ḥdi ni dam tshig dkyil ḥkhor ro/19  
 de nas rgyal po rdo rje ḥdzin/de bḥin gśegs pa kun gyi sras/  
 thams cad dbaṅ bskur saṅs rgyas gtsos/gsuṅ ni ḥdi skad  
 bkaḥ stsal to/ 20  
 ḥjig rten khams ni thams cad na/bud med ji sṅed yod pa kun/  
 phyags rgya che sogs sbyor ba yis/de dag thams cad ḥe bar spyad/  
 bye ba graṅs med rdo rje ḥdzin/saṅs rgyas gnas ni der spro bya/ 21  
 bcom ldan ḥdas byaṅ chub kyi dam tshig gyis de skad ces bkaḥ  
 stsal to/  
 rdo rje gsum po mkhaḥ ḥdra baḥi/byaṅ chub di yis thob par ḥgyur/  
 byaṅ chub sems dpaḥ rgyal rgya mtsho/rdo rje sems dpaḥi  
 tshe deḥ ḥthob/ 22

de bḥin gśegs pa thams cad kyi sṅiṅ po bskul ba ḥes bya baḥi  
 leḥu ste bcu paḥo/

## CHAPTER ELEVEN

atha bhagavān<sup>I</sup> kāyavāk<sup>2</sup>cittavajras tathāgataḥ sarvatathāgata-  
vajramantrapuruṣottamaḥ<sup>3</sup> nāma samādhiḥ<sup>4</sup> samāpadyedaḥ sarva-  
tathāgatamantravajra<sup>5</sup>vidyāpuruṣapaṭalam udājahāra /

trivajrākṣaramantrāgrair mahāmudrāvibhāvanam /  
kartavyam jñānavajreṇa sarvabodhisamāvaham // I  
OMkāraṁ jñāna<sup>6</sup>hṛdayaṁ kāyavajrasamāvaham /  
ĀHkāraṁ bodhinairātmyaṁ vāg<sup>7</sup>vajrasamāvaham /  
HUMkāraṁ kāyavāk<sup>8</sup>cittaṁ trivajrābhedyasamāvaham // 2  
ityāha bhagavān sarvatathāgata<sup>8</sup>kāyavāk<sup>8</sup>citta mantrapuruṣaḥ /

khavajramadhyagataṁ cintet maṇḍalaṁ sarvavajrajam /  
II  
BHRUMkāraṁ bhāvayet tatra vajrameghaspharāvaham // 3  
tatredaṁ jñānavajrahṛdayam / BHRUM /  
I2  
vajramaṇḍalamadhyasthaṁ HUMkāraṁ tu prabhāvayet /  
svacchamaṇḍalamadhyasthaṁ OMkāraṁ tu vicintayet // 4  
I3  
dharmamaṇḍalamadhyasthaṁ ĀHkārasya prabhāvanam /  
BHRUMkāraṁ ālayaṁ dhyātvā trivajrotpattibhāvanā // 5  
ityāha bhagavān guhyasamayaḥ /

I4  
hṛdayaṁ tryadhvabuddhebhyaḥ kāyavāk<sup>14</sup>cittarañjanam /  
OMkāraṁ buddhakāyāgryam / OM /  
I5  
ĀHkāraṁ buddhavāk<sup>15</sup>patham / ĀH /  
HUMkāraṁ cittajñānaugham / HUM /  
idaṁ bodhinayottamam // 6  
idaṁ tat sarvabuddhānām buddhabodhiprasādhakam /  
nirmitaṁ jñānavajreṇa buddha<sup>16</sup>hetuphalodayam // 7  
ete vai buddhapuruṣā mantravidyeti kīrtitāḥ /  
niṣpādanādisamayaiḥ<sup>16</sup> trivajrābhedyabhāvanaiḥ // 8  
sarvatathāgata<sup>16</sup>kāyavāk<sup>16</sup>cittasamayatat<sup>16</sup>tva<sup>16</sup>jñānavajrādhiṣṭhāna-

CHAPTER ELEVEN

de nas bcom ldan ḥdas sku dan̄ gsun̄ dan̄ thugs rdo rje de bzin̄  
 gsegs pa de bzin̄ gsegs pa thams cad kyi rdo rjeḥi snags kyi  
 skyes bu mchog ces bya baḥi tin̄ ne ḥdzin la sñoms par žugs  
 te/de bzin̄ gsegs pa thams cad kyi snags kyi rdo rje rig paḥi  
 skyes buḥi leḥu ḥdi gsun̄s so/

rdo rje gsum yig snags kyi mchog/phyag rgya chen po rnam sgom pa/  
 byaḥ chub thams cad thob byaḥi phyir/ye ses rdo rje dag gis bya/ I  
 OM̄ ni ye ses sñin̄ po ste / rdo rje sku ni thob byed paḥo /

ĀḤ ni byaḥ chub bdag med pa / rdo rje gsun̄ ni thob byed paḥo /  
 HŪM̄ ni sku gsun̄ thugs ḥid de/rdo rje mi phyed gsum thob paḥo / 2

bcom ldan ḥdas de bzin̄ gsegs pa thams cad kyi sku dan̄ gsun̄ dan̄  
 thugs kyi snags kyi skyes bus de skad ces bkaḥ stsal to/  
 nam mkhaḥ rdo rjeḥi dbus gnas par/dkyil ḥkhor rdo rje

kuḥ skyes bsam/

rdo rjeḥi sprin ni ḥphro bskyed pa/de ru yi ge BHRUM̄ bsam mo/ 3  
 de la ḥdi ni ye ses rdo rjeḥi sñin̄ poḥo/ BHRUM̄ /

rdo rjeḥi dkyil ḥkhor dbus gnas par/HŪM̄ žes bya ba rab tu bsgom/  
 gsal baḥi dkyil ḥkhor dbus gnas par/yi ge OM̄ ni rnam par bsam/ 4  
 chos kyi dkyil ḥkhor dbus gnas par/yi ge ĀḤ ni rab tu bsgom/

yi ge BHRUM̄ gyis gnas bsgoms te/rdo rje gsum ḥbyun̄ bsgom par bya/5  
 sñin̄ po dus gsum saḥs rgyas kyi/sku gsun̄ thugs ni mñes byed pa/  
 OM̄ ni saḥs rgyas sku yi mchog/OM̄/ĀḤ ni saḥs rgyas gsun̄ gi lam/ĀḤ/  
 HŪM̄ ni ye ses thugs kyi ḥjin̄/HŪM̄/byaḥ chub tshul mchog ḥdi yin te/6  
 ḥdi ni saḥs rgyas thams cad kyi/saḥs rgyas byaḥ chub rab sgrub pa/  
 ye ses rdo rjes sprul ba ste/ saḥs rgyas rgyu dan̄ ḥbras bu ḥbyun̄/7  
 ḥdi dag saḥs rgyas skyes bu ste/snags kyi rig pa žes kyaḥ bsgrags/  
 rdo rje mi phyed gsum bsgoms paḥi/dam tshig dag gis rdzogs

par ḥgyur /

de bzin̄ gsegs pa thams cad kyi sku dan̄ gsun̄ dan̄ thugs kyi dam  
 tshig de kho na ḥid kyi ye ses rdo rje byin gyis rlob paḥi dpal

hetur nāma samādhiḥ /

vivikteṣu ca ranyeṣu idaṃ yogaṃ samārabhet /  
 sidhyate kāyavākciṭṭaṃ pakṣaikenā na saṃśayaḥ // 9  
 khavajramadhyagataṃ cintet svacchamaṇḍalam uttamam/  
 niṣpāḍya svamantrasamayam OMkāraṃ hr̥daye nyaset // 10  
 pañcaraśmimahāmeghān vairocanaṅgrabhāvanaiḥ /  
 anena kāyaṃ buddhasya vajravairocanaḍadhiḥ // II  
 sidhyate pakṣamātreṇa buddhakāyasamaṅgrabhaḥ /  
 trivajrakalpaṃ tiṣṭheyuḥ sevayan pañcajñāninām // 12  
 ityāha bhagavān kāyavajraguhyāḥ / sarvatathāgatakāya-  
 vajraraśmivyūho nāma samādhiḥ /

khavajramadhyagataṃ cinted dharmamaṇḍalam uttamam/  
 niṣpāḍya svamantrapuruṣaṃ Āḥkāraṃ vākpathe nyaset// 13  
 pañcavarṇaṃ mahāvajraṃ lokeśvaraṅgrabhāvanaiḥ /  
 niṣpāḍya samayaññānaṃ vākṣamayaprapañcakam // 14  
 dharmavākpathasamārūḍho dharmavajrasamo bhavet /  
 trivajrakalpaṃ tiṣṭheyuḥ sevayan pañcajñāninām // 15  
 ityāha bhagavān vāgvajraguhyāḥ / sarvatathāgatavāgvajra-  
 samayasambhavo nāma samādhiḥ /

khavajramadhyagataṃ cinted vajramaṇḍalam uttamam/  
 niṣpāḍya svamantrapuruṣaṃ HŪMkāraṃ cittasaṃsthitam//16  
 mahasamayatattvaṃ vai pañcavarṇaṃ vibhāvayet /  
 kartavyaṃ jñānavajreṇa sarvavajrājinalāyam // 17  
 vajracittasamaḥ śāstā bhaved jñānagupodadhiḥ /  
 trivajrakalpaṃ tiṣṭheyuḥ sevayan pañcajñāninām // 18  
 ityāha bhagavān vajracittaguhyāḥ / sarvatathāgatakāya-  
 vākcittasamayavajro nāma samādhiḥ /

śes bya baḥi tiñ ne ḥdzin to/

dben zīñ rab tu ḥams dgaḥ bar/sbyor ba ḥdi ni kun brtsams na/  
 rdo rje sku dañ gsuñ dañ thugs/zla ba phyed kyis ḥes par ḥgrub/ 9  
 gsal baḥi dkyil ḥkhor dam pa ni/nam mkhaḥ rdo rjeḥi dbus bsam ste/  
 rañ gi snags kyī dam tshig bskyed/yi ge OM ni sñiñ khar gzag/ 10  
 ḥod zer lña yi sprin chen po/rnam par snañ mdzad mchog tu bsgom/  
 ḥdi yis sañs rgyas rnams kyī sku/rdo rje rnam snañ rgya

mtshor ḥgyur / II

ye śes lña ldan bsten na ni/sañs rgyas sku ni ḥdra baḥi mdog/  
 rdo rje skal pa gsum du gnas/zla ba phyed kyis ḥgrub par ḥgyur/ 12  
 bcom ldan ḥdas sku rdo rje gsañ bas de skad ces bkaḥ stsal to/  
 de bzin gśegs pa thams cad kyī sku rdo rje ḥod zer bkod pa  
 zes bya baḥi tiñ ne ḥdzin to/

chos kyī dkyil ḥkhor dam pa ni/nam mkhaḥ rdo rjeḥi dbus su bsam/  
 rañ gi snags kyī skyes bu bskyed/ĀḤ ni ḥag gi lam gzag ste/ 13  
 kha dog lña yi padma che / ḥjig rten dbaḥ mchog bsgoms pa yis/  
 dam tshig ye śes rdzogs byas te/tshig gi dam tshig lña yi mchog/14  
 chos kyī tshig gi lam gnas pa/rdo rje choḥ dañ mtshuñs par ḥgyur/  
 ye śes lña ldan bsten na ni/rdo rje skal pa gsum du gnas / 15  
 bcom ldan ḥdas rdo rjeḥi gsuñ gsañ bas de skad ces bkaḥ stsal to/  
 de bzin gśegs pa thams cad kyī gsuñ rdo rjeḥi dam tshig ḥbyuñ  
 ba zes bya baḥi tiñ ne ḥdzin to/

rdo rjeḥi dkyil ḥkhor dam pa ni/nam mkhaḥ rdo rjeḥi dbus su bsam/  
 rañ snags skyes bu rdzogs byas la/sems la yi ge HŪḤ gnas pa/ 16  
 dam tshig chen po ḥdi ḥid ni/kha dog rnam lña bsgom par bya/  
 rdo rje kun dañ rgyal baḥi gnas/ye śes rdo rje dag gis bya / 17  
 ston pa rdo rjeḥi thugs ḥdra ba/ye śes yon tan rgya mtshor ḥgyur/  
 ye śes lña ldan bsten na ni/rdo rje skal pa gsum du gnas / 18  
 bcom ldan ḥdas rdo rjeḥi thugs gsañ bas de skad ces bkaḥ stsal to/  
 de bzin gśegs pa thams cad kyī sku dañ gsuñ dañ thugs kyī dam  
 tshig rdo rje zes bya baḥi tiñ ne ḥdzin to/

mahāvajraṃ samādhāya<sup>I</sup> jñānaṃaṇḍalamadhyataḥ /  
 KHAM<sup>2</sup>kāraṃ sarvakāyeṣu khavajrajñānasamo bhavet // 19

/ KHAM /

buddhaiś ca bodhisattvaiś ca pūjyamāno muhur muhuḥ/  
 tiṣṭhet trikālpasamayaṃ buddhair api na dṛśyate// 20  
 ityāha bhagavān khavajrasamayaḥ / kāyavāk<sup>3</sup>cittāntardhāna-<sup>4</sup>  
 saṃbhāvavyūhamālī<sup>5</sup> nāma samādhiḥ /

dhyātvā svamantrapuruṣaṃ vajraṃaṇḍalamadhyataḥ /  
 hr̥daye HŪMkāravajrākhyāṃ kṛtvā rāsmivibhāvanam // 21  
 / HŪM /

mañjuśrīsamayasambhogaṃ kāyavāk<sup>6</sup>cittavajriṇaḥ /  
 sa bhaved bodhisattvātma<sup>7</sup> daśabhūmipra<sup>8</sup>tiṣṭhitaḥ // 22  
 bodhisattvajñānasamayacandravajro nāma samādhiḥ /

khadhātumadhyagataṃ dhyātvā THLĪMkāraṃ jvāla-  
 paramāstra<sup>6</sup>vajrakāyena<sup>7</sup> vajrakāyasamo<sup>suprabham /</sup> bhavet // 23  
 / THLĪM /

khavajrasamayavyūha<sup>\*I3</sup>layo nāma samādhiḥ /

buddhābhijñā<sup>8</sup>grasamayaiḥ vajradharasamo bhavet /  
 idaṃ tat sarvasiddhīnā<sup>9</sup>m buddhābhijñāgrasā<sup>10</sup>dhanam// 24  
 khadhātū<sup>\*I4</sup>madhyagataṃ<sup>II</sup> cinted buddha<sup>II</sup>ṃaṇḍalam uttamam/  
 vajrasattvaṃ prabhāvitvā jñānOMkāraṃ prabhāvayet //

/ OM /

trivajrasamayadhyānena trivajrākṣobhyasamo bhavet// 25  
 ityāha bhagavān akṣobhyavajra<sup>I2</sup>ḥ /

ye śes dkyil ḥkhor dbus su ni/rdo rje chen po bsgom par bya/  
 lus rnams kun la KHAM dmigs na/rdo rje yeśes mkhaḥ mñam ḥgyur/ 19  
 / KHAM /

sañs rgyas byañ chub sems dpaḥ yis/yañ dañ yañ du mchod pa dañ/  
 skal pa gsum du dam tshig gnas/sañs rgyas kyis kyañ gzigs  
 mi ḥgyur/ 20  
 bcom ldan ḥdas nam mkhaḥ rdo rje dam tshig gis de skad ces bkaḥ  
 stsal to/sku dañ gsuñ dañ thugs mi snañ ba ḥbyuñ ba bkod paḥi  
 ḥphreñ ba źes bya baḥi tiñ ñe ḥdzin to/

rdo rjeḥi dkyil ḥkhor dbus su ni/rañ śnags skyes bu rab bsams nas/  
 sñiñ khar rdo rje HAM źes pa/bźag ste ḥod zer rnam par bsgom/ 21  
 / HAM /

ḥjam dpal dam tshig loñs spyod la/sku gsuñ thugs kyi rdo rje can/  
 sa bcu dag la gnas pa yi / byañ chub sems dpaḥ de ḥgyur ro / 22  
 byañ chub sems dpaḥi ye śes kyi dam tshig rdo rje zla ba źes bya  
 baḥi tiñ ñe ḥdzin to/

ḥod zer ḥbar baḥi yi ge THLIM/nam mkhaḥi dbyiñs kyi dbus su bsam/  
 mtshon mchog rdo rjeḥi lus dag gis/rdo rjeḥi sku dañ ḥdra  
 bar ḥgyur/ 23  
 / THLIM /

nam mkhaḥ rdo rjeḥi dam tshig gi bkod paḥi gnas źes bya baḥi  
 tiñ ñe ḥdzin to/

sañs rgyas mñon śes dam tshig mchog/rdo rje ḥchañ dañ ḥdra  
 bar ḥgyur/  
 ḥdi ni dños grub thams cad kyi/sañs rgyas mñon śes mchog  
 sgrub paḥo/24

nam mkhaḥi dbyiñs kyi dbus gnas par/sañs rgyas dkyil ḥkhor  
 dam pa bsam/  
 rdo rje sems dpaḥ rab bsgoms la/ye śes OM ni bsgom par bya/  
 / OM /

rdo rje dam tshig gsum bsgoms pas/mi bskyod rdo rje gsum  
 ḥdrar ḥgyur/25  
 bcom ldan ḥdas rdo rje mi bskyod pas de skad ces bkaḥ stsal to/

<sup>I</sup>akṣobhyasamakāyena vāk<sup>2</sup>cittāgradhāriṇaḥ /  
 lokadhātuṣu sarveṣu pūjyate<sup>3</sup> 'kṣobhyavajriṇa<sup>4</sup> // 26  
<sup>5</sup>akṣobhyasamakāyābhisambhavavajro nāma samādhiḥ /

khadhātumadhyagataṃ cinted buddhamanḍalam uttamam/  
 ākāśavajraṃ prabhāvitvā<sup>6</sup> ratnOMkāraṃ prabhāvayet /  
 / OM<sup>7</sup> /

trivajrasamayadhyānena trivajraketusamo bhavet // 27  
 ityāha bhagavān ratnaketu vajraḥ /  
 kāyavāk<sup>8</sup>cittavajreṇa ratnaketusamaprabhaḥ /  
 sa bhaved bodhinairātmyajñānaguhyasamālayaḥ // 28  
<sup>9</sup>ratnasamayasaṃbhogavajro nāma samādhiḥ /

khadhātumadhyagataṃ cinted buddhamanḍalam uttamam/  
 lokaśvaraṃ prabhāvitvā<sup>10</sup> dharmOMkāraṃ prabhāvayet /  
 / OM /

trivajrasamayadhyānena trivajrāmitasamo bhavet // 29  
 ityāha bhagavān amitavajraḥ /  
<sup>II</sup>kāyavāk<sup>II</sup>cittavajreṇa amitābhasamaprabhaḥ /  
 sa bhavet sarvasattvānāṃ mahāyānapathodayaḥ // 30  
<sup>I2</sup>amitagunavajraprabhāsaśrīr<sup>I3</sup> nāma samādhiḥ /

khadhātumadhyagataṃ cinted buddhamanḍalam uttamam/  
 vajrotpalaṃ prabhāvitvā<sup>14</sup> samayOMkāraṃ prabhāvayet /  
 / OM /

trivajrasamayadhyānena trivajrāmoghasamo bhavet // 31  
 ityāha bhagavān amoghavajraḥ /  
 kāyavāk<sup>14</sup>cittavajreṇa vajrāmoghasamaprabhaḥ /  
 sa bhaved jñānodadhiḥ śrīmān sarvasattvārtha-  
<sup>I4</sup>amoghasamayaraśmijñānāgrasaṃbhavo nāma samādhiḥ // 32

mi bskyod pa yi sku ḥdra dan/gsuñ dan thugs mchog ḥdra ba ḥdzin/  
 ḥjig rten khams rnams thams cad du/mi bskyod rdo rjes mchod  
 par ḥgyur / 26  
 bcom ldan ḥdas mi bskyod paḥi sku dan mñam par mñon par ḥbyuñ  
 baḥi dam tshig rdo rje źes bya baḥi tiñ ḥe ḥdzin to/  
 nam mkhaḥi dbyiñs kyi dbus su ni/sañs rgyas dkyil ḥkhor dam pa bsam/  
 nam mkhaḥi rdo rje rab bsgoms la/rin chen OM ni bsam par bya/

/ OM /

rdo rje dam tshig gsum bsgoms pas/rdo rje gsum dpag med  
 ḥdrar ḥgyur / 27  
 lus dan ḥag sams rdo rje yis/dkon mchog dpal gyi ḥod dan ḥdra/  
 de ni bdag med byañ chub dan/ye źes gsañ ba ḥdir gnas ḥgyur / 28  
 bcom ldan ḥdas de bźin gśegs pa rdo rje dkon mchog dpal gyis  
 de skad ces bkaḥ stsal to/rin po cheḥi dam tshig loñs spyod pa  
 rdo rjeḥi tshul źes bya baḥi tiñ ḥe ḥdzin to/  
 nam mkhaḥi dbyiñs kyi dbus su ni/sañs rgyas dkyil ḥkhor dam pa bsam/  
 ḥjig rten dbaḥ phyug rab bsgoms la/chos kyi OM ni bsgom par bya/

/ OM /

rdo rje dam tshig gsum bsgoms pas/rdo rje gsum dpag med  
 ḥdrar ḥgyur / 29  
 lus dan ḥag sams rdo rje yis/ḥod dpag med dan ḥdra bar ḥgyur /  
 de ni sams can thams cad kyi/theg chen lam ni ḥbyuñ bar ḥgyur/ 30  
 bcom ldan ḥdas rdo rje tshe dpag tu med pas de skad ces bkaḥ  
 stsal to/yon tan dpag tu med pa rdo rje ḥod kyi dpal źes bya  
 baḥi tiñ ḥe ḥdzin to/  
 nam mkhaḥi dbyiñs kyi dbus su ni/sañs rgyas dkyil ḥkhor dam pa bsam/  
 rdo rje padma la bsgoms la/dam tshig OM ni rab tu bsgom /

/ OM /

rdo rje dam tshig gsum bsgoms pas/rdo rje gdon mi za bar ḥgyur/ 31  
 lus dan ḥag sams rdo rje yis/rdo rje thogs med ḥdra baḥi ḥod/  
 de ni dpal ldan ye źes mtsho/sams can kun don ḥbyuñ bar ḥgyur/ 32  
 bcom ldan ḥdas rdo rje gdon mi za bas de skad ces bkaḥ stsal to/

- <sup>I</sup>  
 khadhātumadhyagataṃ cinted buddhamanḍalam uttamam/  
<sup>2</sup>  
 vairocanavajraṃ prabhāvitvā trikāy<sup>2</sup>OMkāraṃ prabhāvayet/  
 / OM OM OM /  
<sup>3</sup>  
 trivajrasamayadhyānena vairocanavajrasamo bhavet // 33  
 ityāha bhagavān vairocanavajraḥ /  
 kāyavākciṭṭavajreṇa vairocanaśamaprabhaḥ /  
 sa bhavej jñānaśambodhis trikāyābhedyasādhakaḥ // 34  
<sup>4</sup>  
 kāyavākciṭṭālambanaśambodhivajro nāma samādhiḥ /  
 parvateṣu vivikteṣu nadīprasaṃvaneṣu ca /  
 śmaśānādiṣvapi kāryam idaṃ dhyānaśamuccayam // 35  
 akṣobhya jñānavajrādīn dhyātvā khavajramadhyataḥ/  
 pañcābhijñāprayogeṇa sthāne buddhāgrabhāvanā // 36  
 ityāha bhagavān mahāvajrasamayavajrābhijñāḥ /  
 pañcaśūlaṃ mahāvajraṃ pañcavālāvibhūṣitam /  
<sup>5</sup>  
 pañcasthānaprayogeṇa vajrābhijñāśamo bhavet // 37  
 svamantraṃ bhāvayec cakraṃ sphuliṅgagahanākulam/  
<sup>6</sup>  
 pañcavajraprayogeṇa vajrābhijñāśamo bhavet // 38  
<sup>7</sup>  
 khavajramadhyagataṃ cakraṃ buddhajvālāśamaprabham/  
 dhyātvā buddhapraveśena buddhāśrayaśamo bhavet // 39  
<sup>8</sup>  
 buddhamanḍalamadhyasthaṃ svakāye vairocanaṃ nyaset/  
<sup>9</sup>  
 OMkāraṃ hrdaye dhyātvā mantravijñānaśabhāvanā // 40  
<sup>10</sup>  
 nirodhavajragataṃ ciṭṭaṃ yadā tasya prajāyate /  
<sup>II</sup>  
 sa bhavec cintāmaṇiḥ śrīmān sarvabuddhāgradhāraḥ // 41  
 buddhamanḍalamadhyasthaṃ vajrākṣobhyaṃ prabhāvayet/  
 HŪMkāraṃ hrdaye dhyātvā ciṭṭabindugataṃ nyaset // 42

gdon mi za baḥi dam tshig ḥod zer gyi ye śes kyi mchog ḥbyuñ ba  
 zes bya baḥi tiñ ñe ḥdzin to/  
 nam mkhaḥi dbyiñs kyi dbus su ni/saṅs rgyas dkyil ḥkhor dam pa bsam/  
 rdo rje snañ mdzad rab bsgoms la/sku gsum OM ni rab tu bsgom/

/ OM /

rdo rje dam tshig gsum bsgoms pas/rnam par snañ mdzad mñam  
 par ḥgyur / 33  
 lus dañ ḥag yid rdo rje yis/rnam par snañ mdzad ḥdra baḥi ḥod/  
 de ni ye śes rdzogs byañ chub/sku gsum mi phyed sgrub byed ḥgyur/34  
 bcom ldan ḥdas rdo rje rnam par snañ mdzad kyis de skad ces  
 bkaḥ stsal to/lus dañ ḥag dañ yid dmigs pa mñon par byañ chub  
 pa rdo rje zes bya baḥi tiñ ñe ḥdzin to/  
 rnam par dben paḥi ri bo dañ/kluñ dañ ḥbab chu rnam dañ ni/  
 dur gyi khrod la sogs par yañ/bsam gtan bsdus pa ḥdi dag bsgom/ 35  
 mi bskyod ye śes dag la sogs/rdo rje nam mkhaḥi dkyil du bsam/  
 mñon śes lña poḥi sbyor ba yis/saṅs rgyas mchog gi gnas su bsgom/36  
 bcom ldan ḥdas dam tshig chen poḥi rdo rje mñon par mkhyen pas  
 de skad ces bkaḥ stsal to/  
 rdo rje chen po rtse lña po/qbar ba lña yis rnam par brgyan /  
 gnas lña dag tu sbyor ba yis/rdo rje mñon śes ḥdra bar ḥgyur/ 37  
 me stag mañ po ḥkhrug pa yi/rañ śnags ḥkhor lo bsgom par bya/  
 rdo rje lña yi sbyor ba yis/rdo rje mñon śes ḥdra bar ḥgyur/ 38  
 rdo rje nam mkhaḥi dkyil ñid du/ḥkhor lo saṅs rgyas ḥbar ḥod ḥdra/  
 saṅs rgyas ḥjug par rab bsgoms na/saṅs rgyas gnas dañ ḥdra  
 bar ḥgyur / 39  
 saṅs rgyas dkyil ḥkhor dbus gnas par/bdag gi lus la snañ  
 mdzad gźag /  
 sñiñ khar yi ge OM bsams la/śnags la rnam par śes pa bsgom / 40  
 ḥgog paḥi rdo rje sems ñid du/gaṅ tshe de la skye ḥgyur na/  
 saṅs rgyas kun gyi mchog ḥdzin pa/yid bzin dpal ldan lta bur ḥgyur/41  
 saṅs rgyas dkyil ḥkhor dbus gnas par/rdo rje mi bskyod  
 rab tu bsgoms/  
 sñiñ khar yi ge HŪM bsgoms nas/sems ni thig ler gyur bar gźag/ 42

buddhamañḍalamadhyasthaṃ amitāyūṃ<sup>I</sup> prabhāyayet/  
 Āḥkāraṃ hr̥daye dhyātvā vajrabindugataṃ nyaset // 43  
 idaṃ tat samayāgrāgraṃ trivajrābhedyabhāvanam /  
 nirodhasamayajñānaṃ buddhasiddhisamāvaham // 44  
 khavajradhātumadhyasthaṃ bhāvayet svacchamañḍalam/  
 3  
 OMkāraṃ kāyavākṣitte dhyātvā kalpaṃ sa tiṣṭhati // 45  
 khavajradhātumadhyasthaṃ bhāvayet dharmamañḍalam/  
 Āḥkāraṃ kāyavākṣitte dhyātvā kalpaṃ sa tiṣṭhati // 46  
 khavajradhātumadhyasthaṃ bhāvayed vajramañḍalam/  
 HŪmkāraṃ kāyavākṣitte dhyātvā kalpaṃ sa tiṣṭhati// 47  
 ityāha bhagavān trivajrakalpasamayaḥ<sup>4</sup> /  
 5  
 yataḥ prabhṛtir imaṃ yogaṃ kāyavākṣittavajriṇaḥ /  
 6  
 paṭhed vā cintayed vāpi so'pi vajradharo bhavet // 48  
 7

sarvatathāgatamantrasamayatatṭvavajravidyāpuruṣottama-  
 paṭala ekādaśaḥ /

sañs rgyas dkyil h̄khor dbus gnas par/tshe dpag med pa rab tu bsgom/  
 sñiñ khar yi ge ĀḤ bsams te/ rdo rje tñig ler gyur bar gźag/ 43  
 h̄di ni dam tshig mchog gi mchog/rdo rje mi phyed gsum bsgom pa/  
 h̄gog pañi dam tñig ye śes te/sañs rgyas dños grub thob h̄gyur ba/44  
 rdo rje nam mkhañi dbyiñs gnas par/gsal bañi dkyil h̄khor /  
 bsgom par bya/ 5  
 lus ñag sems la yi ge OM / bsams na de ni skal par gnas / 45  
 rdo rje nam mkhañi dbyiñs gnas par/chos kyi dkyil h̄khor  
 bsgom par bya/ 5  
 lus ñag sems la yi ge ĀḤ / bsams na de ni skal par gnas / 46  
 rdo rje nam mkhañi dbyiñs gnas par/rdo rjeñi dkyil h̄khor  
 bsgom par bya/ 7  
 lus ñag sems la yi ge HŪM / bsams na de ni skal par gnas / 47  
 bcom ldan h̄das rdo rje gsum gyi rtog pañi dam tshig gis de skad  
 śes bkañ stsal to/  
 sku dañ gsuñ thugs rdo rje yi/rnal h̄byor h̄dir gyur phyin chad ni/  
 klog gam yañ na sems kyañ ruñ/de yañ rdo rje h̄dzin h̄drar h̄gyur/48

de bñin gśegs pa thams cad kyi snags kyi dam tshig de kho na ñid  
 rdo rjeñi rig pañi skyes bu mchog gi leñu ste b̄cu gcig pañi/

atha vajradharaḥ śāstā sraṣṭā jñānāgrasādhakaḥ /	
trivajrasamayatatvaṃ vāgvajram udāharat //	I
khatū <sup>2</sup> lyasa <sup>3</sup> mābhūteṣu nirvikalpasvabhāviṣu /	
svabhāvasuddhadharmeṣu nāṭako'yaṃ prabhāvyate //	2
mahātavīpradeśeṣu phalapuṣpādyaḥkṛte /	
parvate vijane sādhyam sarvasiddhisamuccayam //	3
/ MAM <sup>4</sup> /	
kāyavākci <sup>5</sup> tta <sup>6</sup> vajreṣu mañjuvajraprabhāvanā /	
spharaṇam kāyavākcitte mañjuvajrasamo bhavet //	4
yojanaśatavistāraṃ prabhayā diptavajrayā /	
ābhāsayati sūddhātmā sarvālaṃkārabhūṣitaḥ /	
brahmarudrādayo devā na paśyanti kadā cana //	5
mañjuvajrāgrasamayāntardhānakarī nāma samādhiḥ /	
viṃmūtrapañcasamayais <sup>6</sup> trivajrābhedyasaṃbhavaiḥ /	
kṛtvā trilohasaṃhitam mukhe prakṣipyā bhāvayet //	6
abhedyaṃ sarvabuddhānāṃ cittaṃ tatra prabhāvayet /	
sa bhavet tatksaṇād eva mañjuvajrasamaprabhaḥ //	7
svamantreṇa prabhāvitvā cakram sphuliṅgasuprabham /	
ālayaṃ sarvabuddhānāṃ dhyātvā buddhasamo bhavet //	8
ṣaṭtriṃśatsumerūṇāṃ yāvantaḥ paramāṇavaḥ /	
bhavanti tasyānucaraḥ sarve vajradharopamaḥ //	9
<sup>7</sup> cakrasamayo nāma samādhiḥ /	
svamantreṇa mahāvajraṃ dhyātvā maṇḍalamadhyataḥ /	
ālayaṃ sarvavajrāṇāṃ <sup>8</sup> cintya vajrasamo bhavet //	IO
ṣaṭtriṃśatsumerūṇāṃ yāvantaḥ paramāṇavaḥ /	
yoṣitās tasya tāvantyō bhaviṣyanti guṇālayāḥ /	
traidhātukamahāvajro bhaved rudranamaskṛtaḥ //	II
← vajrasamatā nāma samādhiḥ /	

## CHAPTER TWELVE

de nas ston pa rdo rje ḥdzin/skyed pa ye śes mchog sgrub pa/  
 dam tshig de ḥid rdo rje gsum/rdo rje gsun̄ gis bkaḥ stsal pa/ I  
 mkhaḥ daḥ mtshuḥs par mñam gyur pa/rnam par mi rtog ḥo bo ḥid/  
 chos rnams raḥ bzin dag pa las/ rol mo ḥdi dag rab tu bsgom / 2  
 dgon pa chen poḥi sa phyogs su/me togs ḥbras bu sogs kyis brgyan/  
 ri bo dben paḥi sa phyogs su/dños grub thams cad bsdud pa bsgrub/3

/ MAM /

lus daḥ ḥag sams rdo rje la / rdo rje ḥjam pa rab tu bsgom /  
 lua daḥ ḥag sams la spros pas/ rdo rje ḥjam pa ḥdra bar ḥgyur / 4  
 dpag tshad brgya yi khyon tsam du/rdo rje ḥbar baḥi ḥod rab gis/  
 rgyan rnams kun gyis brgyan pa yi/dag paḥi b<sup>I</sup>dag ḥid snaḥ bar ḥgyur/  
 tshaḥs pa drag po la sogs lhas/ nams kyaḥ mthoḥ bar mi nus so / 5  
 rdo rje ḥjam pa mchog gi dam tshig mi snaḥ ba zes bya baḥi  
 tiḥ ḥe ḥdzin to/

rdo rje mi phyed gsum las byuḥ / bśaḥ gei dam tshig lña rnams ni /  
 lcags gsum las byuḥ ldan byas te/khar bcug nas ni bsgom par bya/ 6  
 saḥs rgyas kun gyi mi phyed paḥi/ thugs ni de ru rab bsgoms na /  
 rdo rje ḥjam paḥi ḥod ḥdra bar / de ma thag tu de ḥgyur ro / 7  
 ḥkhor lo ḥod ḥphro mdaḥs mchog can/raḥ gi snags kyis rab bsgoms nas/  
 saḥs rgyas thams cad bzugs paḥi gnas/bsgoms na saḥs rgyas

ḥdra bar ḥgyur/ 8

ri rab sum cu rt<sup>sa</sup> drug gi / rdul phran ji sñed yod pa yi /  
 rdo rje ḥdzin daḥ ḥdra ba kun / de yi rjes su ḥbraḥ bar ḥgyur / 9  
 ḥkhor loḥi dam tshig ces bya baḥi tiḥ ḥe ḥdzin to/

rdo rje chen po raḥ snags kyis/dkyil ḥkhor dbus su rab bsgoms nas/  
 rdo rje kun gyi gnas yin par / bsams na rdo rje ḥdra bar ḥgyur / 10  
 ri rab sum cu rt<sup>sa</sup> drug gi / rdul phran ji sñed yod pa yi /  
 de sñed ky<sup>can</sup>i ni bud med rnams / yon tan/gyi gnas su ḥgyur /  
 drag po dag gis phyag byas pa /khams gsum rdo rje chen por ḥgyur/II  
 rdo rje dam tshig ces bya baḥi tiḥ ḥe ḥdzin to/

padmaṃ svamantravajreṇa dhyātvā aṣṭadalaṃ mahat /  
 ālayaṃ sarvadharmāṇāṃ cintya dharmasamo bhavet // I2  
 śaṭtriṃśatsumerūṇāṃ yāvantaḥ paramāṇavaḥ /  
 samsthāpayati śuddhātmā buddhapūjāgramaṇḍale // I3  
 padmasamatā nāma samādhiḥ /

tiṣṭhet trikalpasamayaṃ sevayaṃ pañcajñānināṃ /  
 daśadiksarvabuddhāṇāṃ <sup>2</sup>triguhyaṃ paryupāsate // I4  
 svamantraṃ bhāvayet khaḍgaṃ pañcarasṃśasamaprabhaṃ /  
 pāpau grhya viśālākṣaḥ <sup>3</sup>trivajravidyādhara bhavet // I5  
 traidhātukamahāpūjyo daityabrahmendranamaskṛtaḥ /  
 trisāhasraikamahāśūro bhaved <sup>4</sup>guhyadharottamaḥ // I6  
 yad abhilaṣati cittena kāyavākciṭṭavajriṇaḥ /  
 dadāti tāḍṣīṃ siddhiṃ ciṭṭavajraprabhāvitāṃ // I7  
 sarvakhaḍgottamo nāma samādhiḥ /

OMkāraṃ gulikāṃ dhyātvā canakāsthīpramāṇataḥ /  
 madhye svadevatābimbaṃ mukhe cintya vibhāvayet // I8  
 sa bhavet tatkṣaṇād eva bodhisattvasamaprabhaḥ /  
 uditādityasaṃkāśo jāmbūnadasamaprabhaḥ // I9

ĀḤkāraṃ gulikāṃ dhyātvā canakāsthīpramāṇataḥ /  
 madhye svadevatābimbaṃ mukhe cintya vibhāvayet // 20  
 sa bhavet tatkṣaṇād eva bodhijñānasamaprabhaḥ /  
 uditādityasaṃkāśo jāmbūnadasamaprabhaḥ // 21

HUMkāraṃ gulikāṃ dhyātvā canakāsthīpramāṇataḥ /  
 madhye svadevatābimbaṃ mukhe cintya vibhāvayet // 22  
 sa bhavet tatkṣaṇād eva vajrakāyasamaprabhaḥ /  
 uditādityasaṃkāśo jāmbūnadasamaprabhaḥ // 23

khaḍhātusvacchamadhyasthaṃ vairocanaṃ prabhāvayet /  
 haste cakraṃ prabhāvitvā cakravidyādhara bhavet // 24  
 mahācakrakulaṃ dhyātvā idaṃ <sup>8</sup>jñānāgrasādhanaṃ /

padma chen po ḥḍab bgryad la / rañ śnags rdo rje bsams nas su /  
 chos rnams kun gyi gnas yin par/bsams na chos ḍañ ḥdra bar ḥgyur / I2  
 ri rab sum cu rtsa drug gi / ḗdul phran ji śñed yod pa yi /  
 sañs rgyas mchod mchog dkyil ḥkhor du/dag paḥi ḍdag ñid

ḥjog par byed / I3  
 padmo mñam pa ñid ces bya baḥi tiñ ñe ḥḍzin to/

ye śes lña lḍan rab bsten na / bskal pa gsum du yun du gnas /  
 phyogs bcuḥi sañs rgyas thams cad kyi/gsañ ba gsum la

bsñen bkur byed/ I4  
 ḥod zer lña yi mdog ḥdraḥi ḥod/rañ gi śnags kyis ral gri bsgom/

mig yañs lag na thogs na ni / rdo rje gsum rig ḥḍzin par ḥgyur / I5  
 khams gsum kun gyis rab mchod cin/tshañs ḍbañ lha min phyag byas pa/

ston gsum na ni gcig bu ba / mi mchog gsañ ba ḥḍzin par ḥgyur / I6  
 gañ rnams ḥḍod ḍañ bsam pa dag/ sku gsuñ thugs kyi rdo rje ḥḍzin/

rdo rje thugs las rab tu byuñ / de lta bu yi ḍños grub ster / I7  
 ral gri thams cad kyi dam pa źes bya baḥi tiñ ñe ḥḍzin to/

OM ni ril bu tsanakahī / ḥbru tshad tsam du bsams nas ni /

ḍbus su rañ gi lha yi gzugs/bsams te khar bcug rnam bsgoms na / I8  
 de ni de ma thag tu yañ/byañ chub sams ḍpaḥi ḥod ḥḍrar ḥgyur /

ñi ma śar baḥi ḥod ḥdra źiñ / ḍzāmbu chu boḥi gser gyi mdog / I9  
 AH ni ril bu tsanakahī / ḥbru tshad tsam du bsams nas ni /

ḍbus su rañ gi lha yi gzugs/bsams te khar bcug rnam bsgoms na / 20  
 de ni de ma thag tu yañ / byañ chub ye śes ḥod ḥḍrar ḥgyur /

ñi ma śar baḥi ḥod ḥdra źiñ / ḍzāmbu chu boḥi gser gyi mdog / 21  
 HUM ni ril bu tsanakahī / ḥbru tshad tsam du bsams nas ni /

ḍbus su rañ gi lha yi gzugs/bsams te khar bcug rnam bsgoms na / 22  
 de ni de ma thag tu yañ / rdo rjeḥi sku ḍañ ḥod ḥḍrar ḥgyur /

I ñi ma śar baḥi ḥod ḥdra źiñ / ḍzāmbu chu boḥi gser gyi mdog / 23  
 mkhaḥ ḍbyiñs gsal baḥi ḍbus gnas par/rnam par snañ mḍzad

rab tu bsgom /  
 lag tu ḥkhor lo rab bsgoms na/ḥkhor loḥi rig pa ḥḍzin par ḥgyur/ 24

ḥkhor lo chen poḥi rigs bsgoms te/sañs rgyas skur ni rab sbyor źiñ/

kartavyaṃ jñānavajreṇa <sup>I</sup> buddhakāyāgrayogataḥ //	25
khadhātuvaḥśramadhyasthaṃ jñānākṣobhyaṃ prabhāvayet /	
haste vajraṃ prabhāvitvā vajravidyādharo bhavet //	26
mahāvajrakulaṃ dhyātvā idaṃ vajrāgrasādhanaṃ /	
kartavyaṃ jñānavajreṇa vajrakāyāgrayogataḥ //	27
khadhāturatnamadhyasthaṃ ratnavajraṃ prabhāvayet /	
haste ratnaṃ prabhāvitvā ratnavidyādharo bhavet //	28
mahāratnakulaṃ dhyātvā idaṃ ratnāgrasādhanaṃ /	
kartavyaṃ jñānavajreṇa ratnakāyāgrayogataḥ //	29
khadhātudharmamadhyasthaṃ amitāyūṃ <sup>2</sup> prabhāvayet /	
haste padmaṃ prabhāvitvā padmavidyādharo bhavet //	30
mahāpadmakulaṃ dhyātvā idaṃ padmāgrasādhanaṃ /	
kartavyaṃ jñānavajreṇa dharmakāyāgrayogataḥ //	31
khadhātusamayamadhyasthaṃ amoghāgraṃ prabhāvayet /	
haste khaḍgaṃ prabhāvitvā khaḍgavidyādharo bhavet //	32
mahāsamayakulaṃ dhyātvā idaṃ samayāgrasādhanaṃ /	
kartavyaṃ jñānavajreṇa kāyasamayayogataḥ //	33
trīsūlajñānāṅkuśādayaḥ sādhyā vajraprabhedataḥ /	
sidhyanti tasya dhyānena kāyavākcittasādhana <sup>4</sup> iḥ //	34
ity āha bhagavān mahāsamaya <sup>5</sup> siddhivajraḥ /	

catuspathaikavṛkṣe vā ekalinge śivālaye /	
sādhayet sādako nityaṃ vajrākaraṣaṃ viśeṣataḥ //	35
triyogamantrapuruṣaṃ dhyātvā triyogavajriṇaṃ /	
āṅkuśaṃ kāyavākcittaṃ buddhānāṃ jñānabuddhināṃ //	36
vāyavyamaṇḍalāgrasthaṃ buddhākaraṣaṃ uttamam /	
daśadiksamayasambhūta <sup>6</sup> vajreṇākṛṣyopabhuñjayet //	37
khadhātusamayavajrākaraṣaṃ /	

vairocanamahācakraṃ dhyātvāṅkuśaṃ jinalayaṃ /	
vajrapadmādibhiḥ kāryaṃ samayākaraṣaṃ uttamam <sup>7</sup> //	38

ye śes ḥdi ni rab sgrub pa / ye śes rdo rje dag gis bya / 25  
 mkhaḥ dbyiṅs rdo rje dbus gnas par/ye śes mi bskyod rab bsgoms te/  
 lag tu rdo rje rab bsgoms na/rdo rjeḥi rig pa ḥdzin par ḥgyur/ 26  
 rdo rje chen poḥi rigs bsgoms te/rdo rjeḥi skur ni rab sbyor ḥiṅ/  
 rdo rje mchog ḥdi sgrub pa ni / ye śes rdo rje dag gis bya / 27  
 mkhaḥ dbyiṅs rin chen dbus gnas par/rin chen rdo rje rab tu bsgom/  
 lag tu rin chen rab bsgoms na /rin chen rig pa ḥdzin par ḥgyur/ 28  
 rin po che yi rigs bsgoms nas/rin chen skur ni rab sbyor ḥiṅ/  
 rin chen mchog ḥdi sgrub pa ni / rdo rje ye śes dag gis bya / 29  
 mkhaḥ dbyiṅs chos kyi dbus gnas par/tshe dpag med pa rab tu bsgom/  
 lag tu padmo rab bsgoms na / padmoḥi rig pa ḥdzin par ḥgyur / 30  
 padmoḥi rigs chen bsgoms nas su/chos kyi skur ni rab sbyor ḥiṅ/  
 padmoḥi mchog ḥdi sgrub pa ni / ye śes rdo rje dag gis bya / 31  
 mkhaḥ dbyiṅs dam tshig dbus gnas par/gdon mi za baḥi ye śes bsgom/  
 lag tu ral gri rab bsgoms na/ral griḥi rig pa ḥdzin par ḥgyur / 32  
 dam tshig chen poḥi rigs bsgoms nas/thogs med dam tshig rab  
 sbyor ḥiṅ /  
 dam tshig mchog ḥdi sgrub pa ni / ye śes rdo rje dag gis bya / 33  
 rtse gsum ye śes lcags kyu sogs/rdo rje khyad par gyis bsgrubs na/  
 sku gsun thugs kyi sgrub pa yis/bsam gtan des ni ḥgrub par ḥgyur/34  
 bcom ldan ḥdas dam tshig chen poḥi ḍnos grub rdo rjes de skad  
 ces bkaḥ stsal to/ ...

lam gyi bḥi mdoḥam śiṅ gcig druṅ/mtshan ma gcig dan ḥi gnas su/  
 rdo rje dgug paḥi khyad par gyis/sgrub pa pos ni dag tu bsgrub/ 35  
 sbyor gsum rdo rje can rnams kyi/sbyor gsum śnags kyi skyes bu bsam/  
 saṅs rgyas ye śes blo ldan gyi / sku gsun thugs kyi kyo ba btaṅ/36  
 rluṅ gi dkyil ḥkhor mchog gnas pa/saṅs rgyas dgug pa dam pa yin/  
 dam tshig las byuṅ phyogs bcu pa/rdo rjes bkug nas ḥe bar spyod/37  
 nam mkhaḥ dbyiṅs kyi rdo rje dam tshig dgug paḥi cho gaḥo/

rnam par snaṅ mdzad ḥkhor lo che/rdo rje padmo la sogs pas /  
 rgyal gnas lcags kyu bsams nas ni/dam tshig dgug mchog kyo bas bya/38

traidhātukasamayākaraṇam /

sarvākāraavaropetaṃ Buddhabimbaṃ <sup>I</sup>vibhāvayet /  
 pāṇau kāyavākcittāṃ <sup>2</sup>ankuśādīn <sup>3</sup>vibhāvayet //  
 anena khalu yogena sa bhavet <sup>4</sup>padakarmakṛt // 39  
 sarvākāraavaropetaṃ kāyavajraṃ <sup>6</sup>vibhāvayet /  
<sup>7</sup>jihvāvajraprayogena dhyātvā <sup>8</sup>vāgvajrasamo bhavet // 40  
<sup>9</sup>sarvākāraavaropetaṃ buddhakāyaṃ vibhāvayet /  
 hastasthasādhyaṃ japyāṃ ca dhyātvā vajrasamo bhavet // 41  
 triguhyasamayapūjāgrīṃ pūjāṃ pūjya prāsādhayet /  
 idam tat sarvabuddhānāṃ <sup>II</sup>sāraṃ guhyasamuccayaṃ // 42  
 ity āha bhagavaṇ mahāguhyasamayaḥ /

mahāmāṃsasamayāgreṇa sādhayet trivajraṃ uttamam /  
 viṣṇūtrasamayāgreṇa bhaved vidyādharaḥ prabhuḥ // 43  
 hastisamayamāṃsena pañcābhijñātvam āpnuyāt /  
 aśvasamayamāṃsena <sup>I2</sup>antardhānādhipatir bhavet // 44  
 śvānasamayamāṃsena sarvasiddhiprasāadhanam /  
 gomāṃsasamayāgreṇa vajrākaraṇam uttamam // 45  
 alābhe sarvamāṃsānāṃ dhyātvā <sup>I3</sup>sarvaṃ vikalpayet /  
 anena vajrayogena sarvabuddhair adhiṣṭhyate // 46  
 sarvākāraavaropetaṃ kāyavākcittavajriṇam /  
 hṛdaye jñānasamayam mukṛte vajr-āgradhāriṇam // 47  
 prīṇanaṃ sarvabuddhānāṃ idam samayanayottamam /  
 kartavyaṃ samayāgreṇa sarvasiddhikaraṃ param // 48  
 sarvasamayajñānavajrāhāro nāma samādhiḥ /

<sup>I4</sup>jihvāsamayavajrāgre dhyātvā <sup>I5</sup>humkāravajriṇam /  
<sup>I6</sup>pañcāmṛtaprayogena bhakṣayaṃ trivajratvam āpnuyāt // 49

khams gsum gyi dam tshig dgug paḥo/

rnam pañi mchog rnams kun ldan pañi/saṅs rgyas sku ni  
 rnam bsgoms la /  
 lag tu sku dan gsun thugs kyi/ kyo ba la sogs rab tu bsgom /  
 ḥdi dag lta buñi sbyor ba yis/de ni gnas las byed par ḥgyur / 39  
 rnam pañi mchog rnams kun ldan pañi/rdo rjeñi sku ni  
 rnam bsgoms la /  
 rdo rjeñi sbyor bas lce bsgoms na/rdo rjeñi gsun dan  
 ḥdra bar ḥgyur / 40  
 rnam pañi mchog rnams kun ldan pañi/saṅs rgyas sku ni  
 rnam bsgoms la /  
 lag tu bsgrub bya bsams nas ni/rdo rje dan ni ḥdra bar ḥgyur/ 41  
 gsaṅ gsum dam tshig mchod pañi mchog/mchod pas mchod nas  
 rab tu bsgrub /  
 ḥdi ni saṅs rgyas thams cad kyi/gsaṅ bañi sñin po bsduś pa yin/ 42  
 bcom ldan ḥdas gsaṅ ba chen poñi dam tshig gis de skad ces  
 gsunś so/

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lce yi dam tshig rdo rje mchog / rdo rje can gyis HŪM bsgoms te/  
bdud rtsi lña yi sbyor ba yis / zos na rdo rje gsum thob hgyur /49

Āḥkāraṃkārasamayam idam vajranayottamam /  
 anena khalu yogena vajrasattvasamo bhavet // 50  
 samayavajrāṃṣṭamālīnī nāma samādhiḥ /

trivajrasamayasi<sup>1</sup>ddhyagre bhavet trikāyavajrīṇaḥ /  
 daśadiksarvasattvānāṃ bhavet cintāmaṇyodadhiḥ /  
 avabhāsayati vajrātma lokadhātum samantataḥ // 51  
 cakrasamayasi<sup>3</sup>ddhyagre buddhakāyasamo bhavet /  
 vicaret samantataḥ siddho gaṅgāvalukasarvataḥ // 52  
 sarveṣu samayāgreṣu vidyādharaprabhur bhavet /  
 sarvasamayasi<sup>3</sup>ddhyagre kāyavajraprabhāvataḥ // 53  
 antardhāneṣu sarveṣu sāhasraikāvabhāsaḥ /  
 harate sarvabuddhānāṃ<sup>4</sup> bhūṅkte kanyāṃ surāgrajām // 54  
 gaṅgāvalukasamān buddhāṃ trivajrālayasamsthitaṃ /  
 paśyate cakṣurvajreṇa svahastakaṃ yathāmalam // 55  
 gaṅgāvalukasamāḥ kṣetraḥ ye śabdāḥ saṃ prakīrtitaḥ /  
 śrīṇoty abhijñā<sup>5</sup>rthataḥ śrotrastham iva sarvataḥ // 56  
 gaṅgāvalukasamāḥ kṣetraḥ kāyavāk<sup>5</sup>cittalakṣaṇam /  
 sa vetti sarvasattvānāṃ citta<sup>5</sup>khyam nāṭakodbhavam // 57  
 gaṅgāvalukasamāḥ kalpaiḥ saṃsārasthitisambhavam /  
 pūrvanivāsasamayam dinatrayam iva smaret // 58  
 gaṅgāvalukasamāḥ<sup>6</sup> kāyaiḥ buddhameghādya<sup>6</sup>lakṣṇaiḥ /  
 gaṅgāvalukasamān kalpān sphared<sup>7</sup> p<sup>7</sup>ddhyagravajrīṇaḥ // 59  
 ity āha bhagavān samayābhijñāḥ /

vajracakṣur vajrasārotram vajracittaṃ vajranivāsaṃ<sup>8</sup>  
 vajrap<sup>8</sup>ddhiś ceti /  
 buddhābhijñā<sup>9</sup>rthasamsiddhau buddhakāyasamo bhavet /  
 gaṅgāvalukasamākhyaiś ca parivāraiḥ parivṛtaḥ /  
 vicaret<sup>10</sup> kāyavāk<sup>10</sup>cittavajro lokadhātum samantataḥ // 60

Aḥ dan OM gyi dam tshig kyañ/ḥdi ni rdo rjeḥi tshul mchog ste/  
 ḥdi lta bu yi sbyor ba yis / rdo rje mi phyed ḥdra bar ḥgyur/ 50  
 rdo rjeḥi dam tshig bāud rtsi phreñ ba zes bya baḥi  
 tiñ ne ḥdzin to/

I  
 rdo rje dam tshig gsum grub mchog/sku gsum rdo rje can du ḥgyur/ /  
 phyogs bcuḥi sems can thams cad kyi/nor bu yid bzin 15  
 ḥjig rten khams ni thams cad du/rdo rjeḥi bdag ḥid snañ bar byed/51  
 ḥkhor loḥi dam tshig grub paḥi mchog/saṅs rgyas sku dan 16  
 ḥdra bar ḥgyur /  
 gaṅgaḥi bye sñed thams cad du/ grub pa kun tu rnam par spyod/ 52  
 dam tshig dam pa thams cad kyi/rig pa ḥdzin paḥi gtso bor ḥgyur/ 17  
 rdo rjeḥi sku ni rab bsgoms pas/thams cad dam tshig mchog  
 tu ḥgrub / 53  
 mi snañ gyur pa thams cad la/stoñ khams dag ni snañ bar byed/  
 saṅs rgyas kun las ḥphrog pa dan/lha yi bu mo mchog la spyod/ 54  
 gaṅgaḥi bye sñed saṅs rgyas rnams/rdo rje gsum gyi gnas bzugs pa/  
 rañ lag skyu ru ra bzag bzin/rdo rje mig gis mthoñ bar ḥgyur / 55  
 gaṅgaḥi bye sñed zin rnams na/ sgra bgrags pa ni ji sñed pa/  
 mñon ses rna bas thos pa ni / rna baḥi<sup>3</sup> druñ na ḥkhor<sup>4</sup> pa bzin / 56  
 gaṅgaḥi bye sñed zin dag gi/sems can kun gyi sems rnams ni /  
 sku gsuñ thugs kyis mtshan pa yi/rol mo las byuñ sems rig ḥgyur/57  
 bskal pa gaṅgaḥi bye sñed du / ḥkhor ba dag na gnas pa yi /  
 sñon gyi gnas kyi gtan tshigs rnams/ḥag gsum lon pa bzin du dran/58  
 gaṅgaḥi bye ma sñed kyi lus/saṅs rgyas sprin la sogs brgyan pa/  
 bskal pa gaṅgaḥi bye sñed du/rdo rje rdzu ḥphrul mchog gis ḥgeṅs/59  
 bcom ldan ḥdas dam tshig mñon par mkhyen pas de skad ces  
 bkaḥ stsal to/

de la mñon par ses pa lña ni/rdo rjeḥi spyān dan/rdo rjeḥi sñān  
 dan/rdo rjeḥi thugs dan/rdo rjeḥi gnas dan/rdo rjeḥi rdzu ḥphrul lo/  
 saṅs rgyas mñon ses lña don ḥgrub/saṅs rgyas sku dan ḥdra bar ḥgyur/  
 gaṅgaḥi bye sñed graṅs med paḥi/ḥkhor gyis yonś su bskor nas su/  
 rdo rjeḥi sku dan gsuñ thugs kyis/ḥjig rten khams kun  
 brgod par ḥgyur/60

sevāsamayasamyogam upasādhanasambhavam /  
 sādhanārthasamayaṃ ca mahāsādhanacaturthakam // 61  
 vijñāya vajrabhedena tataḥ karm-jñi sādhayet /  
 sevāsamādhisamyogaṃ bhāvayed bodhim uttamam // 62  
 upasādhanasiddhyagre vajrāyatana-avicāraṇam /  
 sādhanāni codanaṃ proktaṃ mantrādhīpati-bhāvanam // 63  
 mahāsādhanakāleṣu bimbaṃ svamantravajrīṇaṃ /  
 mukute 'dhipatiṃ dhyātvā sidhyate jñānavajrīṇaṃ // 64  
 sevājñānāṃ tenaiva kartavyaṃ sarvataḥ sadā /  
 eṣo hi sarvamantrāṇaṃ mantratatvārthasādhakaḥ // 65  
 mahāṭavīpradeśeṣu vijaneṣu mahatsu ca /  
 girigahvarakuleṣu sadā siddhir avāpyate // 66  
 ity āha bhagavān mahāsādhanavajraḥ /

atha vajracatuṣkeṇa sevā kāryā dṛḍhāvrataiḥ /  
 trivajrakāyasametenā bhāvayan siddhiṃ āsnute // 67  
 catuḥsamādhyāprayogeṇa pañcasthāneṣu buddhimān /  
 OMkāraṃ<sup>7</sup> jñānavajreṇa dhyātvā samvaram<sup>8</sup> ādiśet // 68  
 dināni sapta pakṣaṃ ca māsam adhyardham eva ca /  
 utpādyā vajrasamayaṃ<sup>10</sup> laghu siddhir avāpyate // 69  
 vistareṇa mayā proktaṃ<sup>11</sup> dinabhedam pracodanam /  
 pakṣābhyantarataḥ siddhir uktā guhyāgrasambhavaḥ // 70  
 tatredam upasādhanasamvaraviṣayam /  
<sup>12</sup>buddhakāyadharaḥ śrīmān trivajrābhedyabdhāvitāḥ /  
 adhiṣṭhānapadaṃ me 'dya karotu kāyavajrīṇaḥ // 71  
 daśadiksamsthitaḥ buddhāḥ trivajrābhedyabdhāvitāḥ /  
 adhiṣṭhānapadaṃ me 'dya kurvantu kāyavajrīṇaḥ<sup>13</sup> // 72  
 tatredam sādhanasamvaraviṣayam /  
 dharmo vai vākpathaḥ śrīmān trivajrābhedyabdhāvitāḥ /  
 adhiṣṭhānapadaṃ me 'dya karotu vāgvajrīṇaḥ<sup>14</sup> // 73

bsñen pañi dam tshig sbyor ba dan/ñe bar sgrub pa hbyun ba dan/  
 sgrub pañi don gyi dam tshig dan/sgrub pa chen po dag dan bñi/ 61  
 rdo rjeñi bye brag śes byas la/de nas las rnams bsgrub par bya/  
 bsñen pañi tin ḥdzin rab sbyor ba/byan chub mchog ni  
 bsgom par bya/ 62  
 ñe bar sgrub pa grub mchog la/rdo rje skye mched rnam par dpyad/  
 snags kyi bdag po bsgoms pa yis/sgrub pañi tshe na 15  
 bskul bar gsuñs/ 63  
 sgrub pa chen po byed pañi tshe/rañ snags rdo rje can gyi gzugs/  
 dbu rgyan la ni bdag po bsam/ye śes rdo rje ḥgrub par ḥgyur/ 64 16  
 bsñen pañi ye śes bdud rtai dag/thams cad du ni rtag par bya/  
 ḥdi ni snags rnams thams cad kyi/snags kyi de ñid don sgrub pañi/65 17  
 dgon pa chen poñi sa phyogs dan/ rab tu rnam par dben pa dan /  
 ri bo nags ḥdab chu nogs su / rtag tu dños grub thob par ḥgyur/ 66  
 bcom ldan ḥdas rdo rje sgrub pa chen pos de skad ces bkañ stsal to/  
 yañ na rdo rje bñi dag gis/brtul žugs brtan pas bsñen par bya/  
 sku gsum mñam pa ñid gyur pa/bsgoms na dños grub thob par ḥgyur/ 67  
 dus bñi dag tu rab sbyor bas / blo dan ldan pas gnas lñar ni /  
 ye śes rdo rje yi ge OM / bsgoms na sdom pa yin par bsad / 68  
 žag bdun dan ni zla phyed dan/zla gcig zla ba phyed dan gñis/  
 rdo rje dam tshig bsgrubs na ni/dños grub myur du thob par ḥgyur/69  
 žag grañs bye brag rab bskul ba/ña yis rgyas par rab tu bstan/  
 gsañ ba mchog las byun ba la/zla ba phyed kyis ḥgrub par gsuñs/ 70  
 de la ḥdi ni ñe bar sgrub pañi sdom pañi yul lo/  
 sañs rgyas sku ḥdzin dpal dan ldan/rdo rje mi phyed gsum ḥbyed pa/  
 byin gyis brlabs kyi gnas byas te/rdo rje sku dan ldan par bya/ 71  
 mi phyed rdo rje gsum bsgoms pas/phyogs bcur bžugs pañi  
 sañs rgyas rnams/  
 de la sku yis mtshan pa yi/byin gyis brlabs kyis gnas mdzad do/ 72  
 de la ḥdi ni sgrub pañi sdom pañi yul lo/  
 chos kyi gsuñ lam dpal dan ldan/rdo rje mi phyed gsum ḥbyed pa/  
 byin gyis brlabs kyi gnas byas te/rdo rje gsuñ dan ldan par bya/73

daśadikṣaṃsthitaḥ buddhāḥ trivajrābhedyabhāvitāḥ /

adhiṣṭhānapadaṃ me<sup>1</sup>'dya kurvantu<sup>2</sup> vāgvajriṇaḥ // 74

tatreḍaṃ mahāsādhanaśaṃvaraṇiṣayaṃ /

cittavajradharaḥ śrīmān trivajrābhedyabhāvitāḥ /

adhiṣṭhānapadaṃ me<sup>3</sup>'dya karōtu cittavajriṇaḥ // 75

daśadikṣaṃsthitaḥ buddhāḥ trivajrābhedyabhāvitāḥ /

adhiṣṭhānapadaṃ me<sup>4</sup>'dya kurvantu cittavajriṇaḥ // 76

buddho vā vajradharmo vā vajrasattvo'pi vā yadi /

atikrameḍ yadi mohātma sphuṭeyur nātra śaṃśayaḥ // 77

<sup>5</sup> sarvatathāgatavajrayogasamayasaḍhanāgranirdeśapaṭalo

dvādaśaḥ /

rdo rje mi phyed gsum bsgoms pas/phyogs bcu na bzugs  
sañs rgyas rnams/  
de la gsun las byun ba yi/byin gyis brlabs kyis gnas mdzad do/ 74  
de la hdi ni sgrub pa chen poñi sdom pañi yul lo/  
rdo rjeñi thugs hdzin dpal dan ldan/rdo rje mi phyed gsum hbyed pa/  
byin gyis brlabs kyi gnas byas te/rdo rje thugs dan ldan par bya/75  
rdo rje mi phyed gsum bsgoms pas/phyogs bcu na bzugs  
sañs rgyas rnams/  
de la thugs las byun ba yi/byin gyis brlabs kyis gnas mdzad do/ 76  
sañs rgyas rdo rje sems dpañ ham/yañ na chos kyi sems dpañañ run/  
rmons pas hdañ bar byed na ni/tshal bar hgas par gdon mi za/ 77

de bzin gsegs pa thams cad kyi rdo rjeñi sbyor bañi dam tshig  
sgrub pañi mchog bstan pañi lehu ste bcu gñis paño/

atha

bhagavantaḥ sarvatathāgatā jñānavajrāgradhāriṇaḥ/  
 sarvasattvārthasambhūtā bodhisattvāś ca dhīmataḥ // I  
 prapipatyā mahāśāstriṃ munim sarvārthavajriṇam /  
 pūjya samayatattvajñam vajraghoṣam udīrayan // 2  
 aho buddhanayaṃ divyaṃ aho bodhinayottamam /  
 aho dharmanayaṃ śāntam aho mantranayaṃ dr̥ḍham // 3  
 anutpanneṣu dharmeṣu svabhāvātīśayeṣu ca /  
 nirvikalpeṣu bhūteṣu jñānotpādaḥ pragīyate // 4  
 bhāṣasva bhagavan ramaṃ sarvamantrasamuccayam /  
 vajrajāpaṃ mahājñānaṃ trikāyābhedyamaṇḍalam // 5  
 prāpyante buddhajñānāni trivajrābhedyabhāvanaiḥ /  
 jāpavajraprayogeṇa sarvabuddhair adhiṣṭhyate // 6  
<sup>I0</sup> kulānāṃ sarvamantrāṇāṃ kāyavākcittalakṣaṇam /  
 mantrajāpaṃ praghoṣādya śr̥ṇvantu jñānasāgarāḥ // 7  
<sup>I2</sup> <sup>I3</sup> buddhāḥ tryadhvasambhūtaḥ kāyavākcittavajriṇaḥ /  
 samprāptā jñānam atulaṃ vajramantraprabhāvanair//iti/8  
 atha vajradharaḥ śāstā khavajrajñānasambhavaḥ /  
 kartā sraṣṭā varāgrāgrya vajrajāpaṃ udāharat // 9  
 sarvamantrārthajāpeṣu trivajrābhedyalakṣaṇam /  
<sup>I5</sup> tribhedaḥ vajraparyanto nyāso'yaṃ trivajram ucyate // I0  
 ity āha ca /  
 trividhaṃ sphuraṇaṃ kāryaṃ kāyavākcittasamnidhau /  
 anena jāpavajreṇa <sup>I6</sup> trivajracittasamo bhavet // II  
<sup>I7</sup> buddhānāṃ kāyavākcittaṃ dhyātvā pūjāgrakalpanam /  
 kartavyaṃ jñānavajreṇa trivajracittasamo bhavet // I2  
 buddhānāṃ kāyavākcittaṃ dhyātvā pūjāgrakalpanam /  
<sup>I9</sup> kartavyaṃ jñānavajreṇa idaṃ bodhisamāvaham // I3  
 abhāvā sphuraṇaṃ kāryaṃ tribhedena prati prati /  
 kāyavākcittanairātmyaṃ jñānacittena saṃspharet // I4

CHAPTER THIRTEEN

de nas bcom ldan bde gsegs kun/ ye ses rdo rje mchog hdzin pa /  
 sems can kun don yañ dag hbyuñ/byañ chub sems dpañ blo ldan gyis/I  
 thub pa don kun rdo rje can / ston pa che la phyag htshal nas /  
 dam tshig de ñid mkhyen pa la/mchod de rdo rjeñi dbyaṅs hdi gsuṅs/2  
 e maḥo saṅs rgyas tshul re bzañ/e maḥo byañ chub tshul gyi mchog/  
 e maḥo chos kyi tshul re ñi/e maḥo snags kyi tshul re brtan / 3  
 ma skyes pa yi chos rnams ni / ño bo ñid kyis khyad par can /  
 rnam par mi rtog yañ dag rig/ ye ses hbyuñ ba rab tu bsad / 4  
 yid hoñ snags rnams kun bsduṅs pa/ rdo rje bzlas pa ye ses che /  
 sku gsum mi phyed dkyil hkhor dañ/saṅs rgyas ye ses thob hgyur ba/5  
 rdo rje mi phyed gsum bsgoms pañi/rdo rje bzlas pañi sbyor ba yis/  
 saṅs rgyas kun gyis byin gyis rlob/rigs dañ gsañ snags

thams cad kyi / 6

sku dañ gsuñ dañ thugs kyi mtshan/gsañ snags zlos pa hdi riñ gsuṅs/  
 ye ses rgya mtsho gsañ pa dañ/sku gsuñ thugs kyi rdo rje can / 7  
 saṅs rgyas dus gsum las byuñ rnams/rdo rje snags ni rab bsgoms pas/  
 ye ses mñam med thob hgyur ba/bcom ldan hdaṅs kyis bsad du gsol/ 8  
 de nas ston pa rdo rje hdzin/nam mkhañ rdo rje ye ses hbyuñ/  
 byed skyed dam pa mchog gi gtsos/rdo rje bzlas pa hdi gsuṅs so/ 9  
 snags kyi don kun bzlas pa ni/rdo rje mi phyed gsum gyis mtshan/  
 rdo rje dbye ba gsum gyi mthar/bkod pa rdo rje gsum zes bya / 10

sku gsuñ thugs kyi gnas rnams su/spro ba rnam pa gsum dag bya/  
 rdo rje bzlas pa hdi yis na/rdo rje gsum gyi thugs hdrar hgyur/ 11  
 saṅs rgyas rnams kyi sku gsuñ thugs/bsgoms nas mchod pañi

mchog brtag pa/

ye ses rdo rjes byas na ni/rdo rje gsum gyi thugs hdrar hgyur/ 12  
 saṅs rgyas rnams kyi sku gsuñ thugs/bsams nas mchod pañi

mchog brtag pa/

ye ses rdo rjes rab tu bya / hdi ni byañ chub mchog thob paḥo / 13  
 yañ na dbye ba rnam gsum gyis / so so dag tu spro bar bya /  
 sku dañ gsuñ thugs bdag med pa/ye ses sems kyis yañ dag spro / 14

ity āha bhagavān mahāpuruṣasamayā /  
 hr̥di madhyagataṃ cakraṃ bhāvayej jñānacakriṇāṃ<sup>I</sup> /  
 svacchamaṇḍalamadhyasthaṃ madhye<sup>2</sup> cakrārthabbhāvanā // 30  
 hr̥di madhyagataṃ vajraṃ bhāvayej jñānavajriṇāṃ<sup>3</sup> /  
 vajramaṇḍalamadhyasthaṃ vajramantrārthabbhāvanā // 31  
 hr̥di madhyagataṃ ratnaṃ bhāvayed ratnajñānināṃ<sup>3</sup> /  
 ratnamaṇḍalamadhyasthaṃ ratnamantrārthabbhāvanā // 32  
 hr̥di madhyagataṃ padmaṃ bhāvayet padmajñānināṃ<sup>3</sup> /  
 dharmamaṇḍalamadhyasthaṃ padmamantrārthabbhāvanā // 33  
 hr̥di madhyagataṃ khaḍgaṃ bhāvayet khaḍgajñānināṃ<sup>4</sup> /  
 samayamaṇḍalamadhyasthaṃ khaḍgamantrārthabbhāvanā // 34  
 sarvamaṇḍalapārśveṣu pañcabuddhān niveśayet<sup>5</sup> /  
 pañcaraśmiprabhedena sphārayan bodhir<sup>6</sup> avāpyate // 35  
 sphuraṇaṃ sarvamantrāṇāṃ dvidhābhedena kīrtitam /  
 trikāyavajrabhedena saṃhārasphuraṇaṃ bhavet // 36  
 kāyaṃ<sup>7</sup> svabhāvakāyena cittaṃ cittasvabhāvataḥ /  
 vācaṃ vācasvabhāvena pūjya pūjāṃ avāpnuyāt // 37  
 mahāmaṇḍalacakreṇa pañcavajravibhāvanā<sup>8</sup> /  
 madhye tv adhipatiṃ dhyātvā svabimbaṃ trikāyavajriṇāṃ // 38  
 bimbaṃ svamantravajrasya maṇḍalānāṃ catuṣṭayaṃ<sup>9</sup> /  
 caturvarṇena saṃkalpya hr̥di mantrārthabbhāvanā // 39  
 vajracatuṣṭayaṃ karma karoti dhyānavajriṇaḥ /  
 eṣo hi sarvamantrāṇāṃ rahasyaṃ paramaśāśvatam // 40  
 śāntike locanākāraḥ<sup>10</sup> pauṣṭike padmavajriṇaḥ<sup>10</sup> /  
 vaśye vairocanaḥ padmaṃ vajrakrodho'bhicāraḥ // 41  
 idaṃ tat sarvavajrāṇāṃ<sup>11</sup> guhyaṃ trikāyasambhavam /  
 nirmitaṃ<sup>12</sup> sarvamantrāṇāṃ kriyānāṭakalakṣitam // 42

bcom ldan h̄das skyes bu chen poḥi dam tshig gis de skad ces  
bkaḥ stsal to/

ye śes ḥkhor lo can rnames kyi/ḥkhor lo sñiṅ khaḥi dbus su ḥgom/  
gsal baḥi dkyil ḥkhor dbus gnas par/dbus su ḥkhor loḥi

don bsgom mo / 30

ye śes rdo rje can rnames kyi/rdo rje sñiṅ khaḥi dbus su bsgom/  
rdo rjeḥi dkyil ḥkhor dbus gnas par/rdo rjeḥi śnags don

bsgom par bya / 31

rin chen ye śes can rnames kyi/rin chen sñiṅ khaḥi dbus su bsgom/  
rin chen dkyil ḥkhor dbus gnas par/rin chen śnags don

bsgom par bya / 32

padmo ye śes can rnames kyi/padmo sñiṅ khaḥi dbus su bsgom /  
chos kyi dkyil ḥkhor dbus gnas par/padmoḥi śnags don

bsgom par bya / 33

ral gri ye śes can rnames kyi/ral gri sñiṅ khaḥi dbus su bsgom/  
dam tshig dkyil ḥkhor dbus gnas par/ral griḥi śnags don

bsgom par bya / 34

dkyil ḥkhor kun gyi ṅos rnames su/saṅs rgyas lña rnames dgod par bya/  
ḥod zer lña yi bye brag gis/spro na byaṅ chub thob par ḥgyur / 35

śnags rnames thams cad spro ba ni/bye brag rnam pa gñis su bsgrags/  
sku gsum rdo rje bye brag gis / spro ba daṅ ni bsdu ba bya / 36

lus kyis sku yi ṅo bo ṅid / sems kyis thugs kyi ṅo bo ṅid /

ṅag gis gsuṅ gi ṅo bo ṅid/mchod nas mchod paḥi gnas su ḥgyur/ 37

dkyil ḥkhor chen poḥi ḥkhor lo yis/rdo rje lña rnames bsgom par bya/  
dbus su bdag po bsams nas ni / sku gsuṅ rdo rje raṅ gi gzugs / 38

raṅ śnags rdo rjeḥi gzugs dag gis/dkyil ḥkhor rnam pa bñi dag tu/

kha dog rnam bñir kun brtags la/sñiṅ khar śnags kyi don bsgoma na/39

rdo rje rnam pa bñi yi las / bsam gtan rdo rje can dag byed /

ḥdi ni śnags rnames thams cad kyi/gsaṅ ba rab tu bzaṅ po yin/ 40

ñi ba la ni spyān gyi tshul/ rgyas la rdo rje padma can /

dbaṅ la rnam par snaṅ mdzad gnas/rdo rje khro bo mñon spyod la/ 41

ḥdi ni rdo rje thams cad kyi / gsaṅ ba sku gsum las byuṅ ba /

śnags rnames kun ni sprul pa ste/bya baḥi rol mos mtshan paḥo/ 42

abhaktivādināḥ sattvā nindakācāryavajriṇāḥ<sup>I</sup> /  
 anyeṣāṃ api duṣṭāṇāṃ idaṃ kāryaṃ pracodanam // 43  
 ity āha bhagavān mahājñānacakravajraḥ /

traidhātukasthitān<sup>2</sup> sattvān buddhakāye vibhāvayet/  
 saṃpuṭodghāṭitān<sup>3</sup> kṛtvā tataḥ karmaprasādhanaṃ // 44  
 khadhātumadhyagataṃ vajraṃ pañcaśūlaṃ caturmukhaṃ/  
 sarvākāravaropetaṃ vajrasattvaṃ vibhāvayet // 45  
 tryadhvasamayasaṃbhūtaṃ buddhacakraṃ vibhāvayet /  
 dakṣiṇapāṇav<sup>4</sup> idaṃ kāryaṃ buddhacakraṃ mahābalaṃ // 46  
 sattvān daśadikṣaṃbhūtān buddhakāyaprabhedataḥ /  
 saṃhṛtya piṇḍayogena svakāye tān praveśayet // 47  
 sphuraṇaṃ tu punaḥ kāryaṃ buddhānāṃ jñānacakriṇāṃ<sup>4</sup>/  
 kruddhān krodhākulān dhyātvā vikaṭotkataḥ abhiṣanān<sup>5</sup> // 48  
 nānāpraharaṇaḥastāgrān mārāṇāṃ<sup>5</sup>arthāṃ<sup>5</sup>arthacintakān /  
 ghātayanto mahāduṣṭān vajrasattvaṃ api svayam // 49  
 buddhā<sup>6</sup> trikāyavaradā<sup>6</sup> trivajrālayamaṇḍalāḥ<sup>7</sup> /  
 dadāti siddhiṃ mohātma mriyate nātra saṃśayaḥ /  
 dināni sapte daṃ kāryaṃ buddhasyāpi na sidhyati // 50  
 vajrasamayajñānājñācakro nāma samādhiḥ<sup>8</sup> /

khavajramadhyagataṃ cakraṃ vajrajvālāvibhūṣitaṃ /  
 sarvākāravaropetaṃ vairocanaṃ prabhāvayet // 51  
 tryadhvasamayasaṃbhūtaṃ<sup>9</sup> vajrasattvaṃ<sup>10</sup> mahāyaśāṃ<sup>10</sup> /  
 vajraṃ sphuliṅgagahanaṃ pāṇau tasya vibhāvayet // 52  
 sattvān daśadikṣaṃbhūtān vajrakāyaprabhedataḥ /  
 saṃhṛtya rāśmīyogena svakāye tān praveśayet /  
 sphuraṇaṃ sarvavajrāṇāṃ<sup>II</sup> kāryaṃ jñānāgrabandhunā // 53  
 śṛṇvantu sarvabuddhātma kāyavākciṭṭayogināḥ /  
 ahaṃ vajradharaḥ śrīmān ājñācakraprayojakaḥ<sup>I2</sup> // 54

ma dad smra baḥi sams can dan/ rdo rje slob dpon smod pa dan /  
 gdug paḥi sams can gzan rnams laḥan/rab tu bskul ba ḥdi byaḥo/ 43  
 bcom ldan ḥdas ye śes chen poḥi ḥkhor lo rdo rjes de skad  
 ces bkaḥ stsal to/

khams gsum gnas paḥi sams can rnams/saḥs rgyas skur ni rab bsgoms la/  
 dgra bos bsad par bsams nas su/de nas las rnams brtsam par bya/ 44  
 nam mkhaḥi dbyiḥs kyi dbus gnas par/rdo rje rtse lḥa kha bzi pa/  
 rnam paḥi mchog rnams kun dan ldan/rdo rje sams dpar

rnam par bsgom/ 45

dus gsum dam tshig las byuḥ ba/saḥs rgyas ḥkhor lo rnam bsgoms la/  
 saḥs rgyas ḥkhor lo stobs po che/ lag pa gyas pas ḥdi byaḥo / 46  
 phyogs bcu nas byuḥ sams can rnams/saḥs rgyas sku yi bye brag gis/  
 bsdus te goḥ buḥi tshul gyis su/raḥ gi lus la de dag gzug / 47  
 saḥs rgyas ye śes ḥkhor lo can/ slar yaḥ spro ba rab tu bya /

khro bas ḥkhrugs paḥi khro bo rnams/mi sdug ḥjigs su

ruḥ baḥi gzugs/ 48

mtshon cha sna tshogs mchog ḥdzin pa/gsod paḥi don gyis don sams pa/  
 rdo rje sams dpaḥ raḥ fid dam/ gdug pa chen po gsod par byed / 49  
 saḥs rgyas sku gsum mchog stsol baḥo/rdo rje gsum gyi dkyil ḥkhor gnas  
 ḥi ma bdun du ḥdi byas na / saḥs rgyas dḥos grub ster ba ḥgyur /  
 rmoḥs pas grub pa mi ster na / ḥchi bar ḥdi ni gdon mi za / 50  
 rdo rjeḥi dam tshig ye śes kyi bkaḥi ḥkhor lo zes bya ba  
 tiḥ ne ḥdzin to/

nam mkhaḥi dbyiḥs kyi dbus su ni/ḥkhor lo rdo rje ḥbar bas brgyan/  
 rnam paḥi mchog ni kun dan ldan/rnam par snaḥ mdzad rab tu bsgom/51  
 dus gsum dam tshig las byuḥ ba/rdo rje sams dpaḥ grags chen ni /  
 rdo rje me stag ḥphro ba can/de yi phyag na bsams par bsgom / 52  
 phyogs bcu nas byuḥ sams can rnams/rdo rje sku yi khyad par gyis/  
 ḥod zer tshul gyis bsdus nas ni / de dag bdag gi lus la gzud /  
 spro ba rdo rje thams cad kyi / ye śes mchog gi gñen gyis bya / 53  
 sku gsuḥ thugs kyi sbyor ba can/saḥs rgyas thams cad bdag la gson/  
 bdag ni dpal ldan rdo rje ḥdzin/bkaḥ yi ḥkhor lo rab sbyor ba / 54

vajreṇādīptavapuṣā sphārayāmi trikāyajān /  
 laṅghayed yadi samayaṃ viśīryate nātra saṃśayaḥ // 55  
 cakrasamayajñānavajro nāma samādhiḥ /

khavajramadhyagataṃ cinted buddhamanḍalavajriṇaṃ/  
 yamāntakaṃ mahācakraṃ svavajrākhyam prakalpayet // 56  
 buddhāṃs ca tryadhvasaṃbhūtān praviṣṭāṃs trikāya-  
 maṇḍale /  
 punas tū sphārayed buddhān yamāntakākārasaṃnibhān // 57  
 sattvāṃs tryadhvasaṃbhūtān ripūṇaṃ duṣṭacetasaṃ /  
 ghātitaṃ bhāvayet kruddha idaṃ vajrājñāmaṇḍalam // 58  
 sarvasamayasaṃbhavayamāntakatrikāyajñānavajro nāma  
 samādhiḥ /

kāyavākcittavajrais tu svamantrārthaguṇena vā /  
 athavoṣṭīṣasamayaiḥ ājñācakraprayojanān // 59  
 rakṣārthaṃ sarvamantrāṇaṃ kāryaṃ jñānāgravajriṇaḥ/  
 idaṃ tat sarvavajrāṇaṃ bodhirakṣārthaṃ ucyate // 60  
 ity āha bhagavān bodhicittaḥ /

khavajramadhyagataṃ dharmam vairocanāgrasaṃbhavam/  
 dhyātvā trikāyaśamayam āsanaṃ tu prakalpayet // 61  
 khadhātum sarvabuddhais tu paripūrṇaṃ vibhāvayet/  
 svamantrākṣarapadaṃ jñānaṃ cittākāraṃ prakalpayet // 62  
 punas tu saṃhāred buddhān cittamātrāprabhāvitān /  
 cittavajram iti kṛtvā trikāye tān praveśayet // 63  
 ity āha bhagavān khavajrasamayāḥ / vajramantrarātna-  
 pradīyotakaro nāma samādhiḥ /

sarvākāravaroṇetaṃ vajrasattvaṃ prabhāvayet /  
 buddhāṃs tu kramaśaḥ sthāpya jalasyopari caṃkramet/  
 samāpādaprayogeṇa mūrdhni pādavibhāvanam // 64  
 ity āha bhagavān svabhāvaśuddhaḥ / vajrodadhipadākṛānto  
 nāma samādhiḥ /

gal te dam tshig las ḥdas na /rdo rje rab tu ḥbar ba yis /  
 sku gsum las byuñ dgas par bgyi/zing par ḥgyur bar gdon miḥtshal/55  
 ḥkhor loḥi dam tshig ye śes rdo rje źes bya baḥi tiñ ne ḥdzin to/

sañs rgyas dkyil ḥkhor rdo rje can/nam mkhaḥ rdo rjeḥi dbus su bsam/  
 gśin rje gśed kyi ḥkhor lo che/ rañ gi rdo rje yin par brtag / 56  
 dus gsum sañs rgyas sems dpaḥ rnams/sku gsum dkyil ḥkhor

bźugs pa dag /  
 gśin rje gśed kyi mdog ḥdra ba/slar yañ sañs rgyas spro bar bya/57  
 dus gsum la bźugs sems can dañ/gdug sems can gyi dgra bo rnams/

khros pas thams cad gsod par bsgom/ḥdi ni rdo rje bkhaḥ  
 dkyil ḥkhor / 58  
 dam tshig thams cad las byuñ ba gśin rje gśed kyi sku gsum gyi  
 ye śes rdo rje źes bya baḥi tiñ ne ḥdzin to/

sku gsuñ thugs kyi rdo rje ḥam/ rañ śnags don gyi yon tan nas /  
 yañ na gtsug tordam tshig gis/ bkhaḥ yi ḥkhor lo sbyar bar bya / 59  
 śnags kun bsruñ phyir ye śes mchog/rdo rje can gyis bya ba ste/  
 ḥdi ni rdo rje thams cad kyi/byañ chub bsruñ baḥi don chen bya/ 60  
 bcom ldan ḥdas rdo rjes de skad ces bkhaḥ stsal to/

nam mkhaḥ rdo rjeḥi dbus gnas par/chos kyi snañ mdzad sku mchog las/  
 byuñ baḥi sku gsum dam tshig dag/bsams nas gdan du de rab brtag/61  
 mkhaḥ dbyiñs sañs rgyas thams cad kyis/yoñs su gañ bar

rnam par bsgom /  
 rañ śnags yi geḥi gnas ye śes/thugs kyi rnam par bsgom par bya /62  
 sañs rgyas rnams ni sems tsam du/bsgoms nas slar yañ rab tu bsdu/  
 thugs kyi rdo rjer byas paḥi phyir/sku gsum la ni de dag gzud/ 63  
 rdo rjeḥi śnags rin po che rab tu snañ bar byed pa źes bya baḥi  
 tiñ ne ḥdzin to/

rnam paḥi mchog rnams kun ldan paḥi/rdo rje sems dpaḥ rab tu bsgom/  
 sañs rgyas rim bźin bkod nas ni/chu yi steñ du bcag par bya /  
 rkañ pa mñam bźag sbyor ba yis/spyi boḥi steñ du rkañ pa bsgom/ 64  
 bcom ldan ḥdas no bo ñid dag pas de skad ces bkhaḥ stsal to/  
 rdo rje rgya mtsho rkañ pas gnon pa źes bya baḥi tiñ ne ḥdzin to/

māhendramaṇḍalaṃ dhyātvā madhye krodhakulaṃ nyaset/  
 karmavajrapadākrāntaṃ mūrdhni tasya prabhāvayet // 65  
 ity āha ca / sarvatīrthyaparaprabhādistambhanavajro  
 nāma samādhiḥ /

krodhākāraṃ trivajrāgrān pītakiñjalkasaṃnibhān /  
 girirāja iva sarvān dhyātvā mūrdhni prabhāvayet /  
 buddhasainyam api stambhen<sup>1</sup> nr̥pater<sup>2</sup> nātra saṃśayaḥ // 66  
 ity āha bhagavān sarvatathāgatakāyavākittasambhavaḥ /  
 sarvasainyastambhano nāma samādhiḥ /

ripusaṃtrāsanasamayā<sup>3</sup> idaṃ dhyānaṃ prakalpayet /  
 atikrāmed yadi buddhō<sup>4</sup> vā sphuṭate nātra saṃśayaḥ // 67  
 ity āha bhagavān trivajrasamayāḥ /  
 HŪmkārakilakaṃ dhyātvā pañcaśūlapramāṇataḥ /  
 vajrakīlaṃ kṛtaṃ tena hṛdaye<sup>5</sup>daṃ prabhāvayet /  
 buddhasainyam api kruddhaṃ nāśaṃ gacchen na saṃśayaḥ // 68  
 ripumohāpakāro nāma samādhiḥ<sup>6</sup> /

nagare vāthavā grāme viśaye vā prayojayet /  
 anena nityaṃ bhavec chāntiḥ sarvarogavivarjitā // 69  
 antarīkṣagataṃ vajraṃ pañcaśūlaṃ prabhāvayet /  
 kalpoddāham iva dhyātvā punaḥ saṃhāram ādiśet // 70  
 sphuraṇaṃ ca punaḥ kāryaṃ ratnacintāmaṇiprabhaiḥ /  
 bhāvayed dharmameghān vai abhiṣekaṃ samādiśet // 71  
 anena dhyānavajreṇa duḥpūro'pi prapūryate /  
 sa bhavec cintāmaṇiḥ śrīmān dānavajraprabhā<sup>7</sup>vakāḥ // 72  
 buddhameghair mahādharmair vajrasattvais ca tat  
 spharet /  
 trikalpāsaṃkhyeyasthānaṃ sarvabuddhair adhiṣṭhyatē/  
 idaṃ tat sarvabuddhānaṃ kāyaguhyam anāvilam // 73  
 sarvarogāpanayanavajrasambhavo nāma samādhiḥ<sup>8</sup> /

dbañ chen dkyil ðkhor bsgoms nas ni/dbus su khro bo rnam. b'zag la/  
las kyi rdo rje rkañ pa yis / de yi spyi bor gnon par bsgom / 65  
mu stegs can dañ phas kyi rgol ba thams cad kyi ðkhrul ðkhor  
gnon pa 'zes bya bañi tiñ ne ðdzin to/

2

rdo rje gsum mchog khro boñi tshul/ gesar ser poñi mdog ðdra ba /  
thams cad ri yi rgyal po ltar /bsams nas spyi bor rab tu bsgom /  
sañs rgyas dpuñ yañ gnon byed na/mi dbañ la ni dogs pa med / 66  
bcom ldan ðdas de b'zin gségs pa thams cad kyi sku dañ gsuñ dañ  
thugs las byuñ bas de skad ces bkañ stsal to/dpuñ thams cad  
gnon pa 'zes bya bañi tiñ ne ðdzin to/

3

dgra bo skrag ðañi dam tshig gi/bsam gtan rab tu brtag pa ðdi /  
sañs rgyas dag gis ðdas na yañ/ ðgas par ðgyur ba gdon mi za / 67  
bcom ldan ðdas rdo rje gsum gyi dam tshig gis de skad ces gsuñs so/  
HOM las phur bu bsam pa ni / rtse lña pa yi tshad du ste /  
rdo rje phur bu de yis ni / sñiñ khar de ni rab bsgoms na /  
khros pas sañs rgyas dpuñ dag kyañ/ñjig par ðgyur ba gdon mi za/68  
dgra rñons par byed pa 'zes bya bañi tiñ ne ðdzin to/

4  
8/

5

groñ ñam yañ na groñ khyer ram / ljoñs dag tu ni rab sbyor ba /  
nad kun spon bañi 'zi ba yañ / ðdis ni rtag tu sbyar bar bya / 69  
rdo rje rtse mo lña pa ni / bar snañ dag la rab tu bsgom /  
sreg pañi bskal pa ltar bsams na/slar yañ rab tu bsdu bar bya / 70  
spro ba dag kyañ de nas bya / rin chen yid b'zin nor buñi ðod /  
chos kyi sprin ni bsgoms nas kyañ/dbañ bskur ba ni yañ dag bya/ 71  
rdo rjeñi bsam gtan ðdi yis ni/dgañ dkañ ba yañ rab tu ðgeñs /  
sbyin pañi rdo rje rab tu bsgom/yid b'zin nor bu dpal ldan ðgyur/72  
sañs rgyas sprin dañ chos chen dañ/rdo rje sems dpañ der spro bya/  
bskal pa gsum gyi yuñ gnas sñiñ/sañs rgyas thams cad byin gyis rlob/  
ñdi ni sañs rgyas thams cad kyi/gsañ bañi sku ste skyon med pañi/73  
nad thams cad med par byed pa rdo rje ðbyuñ ba 'zes bya bañi  
tiñ ne ðdzin to/

7

/

3

/

dhyānaja<sup>I</sup>ṇa samādānaṃ yatra sthāne samācāret /  
 anena dhyānayogena<sup>I</sup>tiṣṭhan buddhair adhiṣṭhyate // 74  
 vajrāmṛ<sup>2</sup>tamahārājaṃ vajrakīlaṃ prabhāvayet /  
 nikhaned daśadikakraṃ sphuliṅgajvālasaṃ nibham // 75  
 ity āha ca / jagadvinayaśāntivajro nāma samādhiḥ /

khadhātumadhyagataṃ cintet śāntimaṇḍalam uttamam /  
 bimbaṃ vairocanaṃ dhyātvā<sup>4</sup> śvahrdaye'rthinaṃ nyaset // 76  
 khadhātum locanāgrais tu paripūrṇaṃ vibhāvayet /  
 saṃhṛtya rāsmipīḍṇena ārambhasya nipātay<sup>5</sup>et // 77  
 romakūpāgravivarair buddhameghān sphared vrati /  
 abhiṣekaṃ tadā tasya buddhameghā dadanti hi /  
 anena vajrasamayaḥ śrīmān bhavati tatkṣaṇāt // 78  
 buddhasamayameghavyūho nāma samādhiḥ /

khavajramadhyagataṃ cintet mādendramaṇḍalaṃ śubham /  
 bimbaṃ dharmad<sup>6</sup>haraṃ dhyātvā<sup>7</sup> hrdaye'rthinaṃ nyaset // 79  
 khadhātubhavanaṃ ramaṃ pāṇḍarākhyaiḥ prapūrayet /  
 saṃhared rāsmipīḍṇena ratnacintāmaṇiprabhaṃ<sup>8</sup> /  
 kāyavākcittanilaye<sup>9</sup> ārthinedaṃ nipātayet // 80  
 romakūpāgravivarair ratnameghān sphared vrati /  
 bhāvayed dharmameghān vai abhiṣekaṃ samādiśet // 81  
 anena dhyānavajreṇa duḥpūro'pi prapūryate /  
 sa bhaved cintāmaṇiḥ śrīmān dānavajraprasādhakaḥ<sup>10</sup> // 82  
 dharmameghasamayavyūho nāma samādhiḥ /

khadhātumadhyagataṃ cinted vajracandrār<sup>-II</sup>dhamāṇḍalam /  
 bimbaṃ<sup>I2</sup> khavajradharmāgram arthinaṃ<sup>I3</sup> hrdaye nyaset // 83  
 buddhais ca bodhisattvais ca paripūrṇaṃ khamāṇḍalam /  
 pañcaraśmiprayogeṇa tejas tatra nipātayet // 84

bsam gtan las byuñ dam bcas pas/ gnas gañ du ni yañ dag spyod /  
 bsam gtan sbyor ba ðdi yis ni/gnas na sañs rgyas byin gyis rlob/74 2  
 rdo rje bdud rtsi rgyal po che/ rdo rje phur bu rab tu bsgom /  
 me stag ðbar ba ðdra ba yis/phyogs bcuñi dkyil ðkhor gdab par bya/75  
 ðgro ba ðdul ba ði ba rdo rje ðes bya bañi tiñ ñe ðdzin to/

ði bañi dkyil ðkhor dam pa ni/nam mkhañi dbyiñs kyi dbus su bsam/  
 rnam par snañ mdzad gzugs bsams nas/rañ gi thugs khar  
 ðdod pa bzag / 76 3  
 spyen la sogs pa mchog rnams kyis/mkhañ dbyiñs yonñ su  
 gañ bar bsgom /  
 bsdus nas ðod kyi goñ bu yis/ nañ pa la ni dbab par bya / 77 4  
 ba spuñi bu ga nas sañs rgyas/sprin rnams brtul ðugs can gyis spro/  
 sañs rgyas sprin rnams de yi tshe/de la dbañ bskur rab tu ðtsol/  
 nañ pa rdo rje dam tshig gis / skad cig gis ni dpal ldan ðgyur /78 5  
 sañs rgyas kyi dam tshig bkod pañi sprin ðes bya bañi tiñ ñe  
 ðdzin to/

zla bañi dkyil ðkhor dbus su ni/dbañ chen dkyil ðkhor dam pa bsam/  
 chos ðdzin pa yi gzugs bsams nas/sñiñ khar ðdod pa gzag par bya/79  
 mkhañ dbyiñs gnas ni ñams dgañ bar/ðkar mo ðes byas rab tu dgañ/  
 ðod kyi goñ bur bsdus nas ni / yid bzñn nor bu rin chen ðod /  
 lus dañ ñag dañ sems gnas la / ðdod pa la de dbab par bya / 80 7  
 ba spuñi bu ga nas rin chen/sprin rnams brtul ðugs can gyis spro/  
 chos kyi sprin rnams bsgoms nas su/dbañ bskur ba ni yañ dag bya/81 3  
 rdo rje bsam gtan ðdi yis ni / dgañ dkañ ba yañ rab tu ðgeñs /  
 sbyin pañi rdo rje sgrub pa de/yid bzñn nor bu dpal ldan ðgyur/ 82  
 chos kyi sprin gyi dam tshig bkod pa ðes bya bañi tiñ ñe ðdzin to/

nam mkhañi dbyiñs kyi dbus su ni/rdo rjeñi zla gam dkyil ðkhor bsam/  
 rdo rje nam mkhañ chos mdun gzugs/ðdod pa sñiñ khar gzag par bya/83 /  
 sañs rgyas byañ chub sems dpañ yis/nam mkhañi dkyil ðkhor  
 yonñ su gañ /  
 ðod zer lña yi sbyor ba yis / de ni gzi brjid dbab par bya / 84

sa bhavet tatkṣaṇād eva sarvabuddhamanojñakāḥ /  
 mañjuśrītulyasapkaśaḥ sa bhavet pa<sup>I</sup>ḍakarmakṛt // 85  
 dadanti ca prahr<sup>2</sup>ṣṭāt<sup>3</sup>mā abhiṣekaḥ mahotsavam /  
 vaśamānaya<sup>5</sup>ti jagat<sup>5</sup> sarva<sup>5</sup>m darśanenaiva coditā<sup>5</sup> // 86  
 ratnasamayameghavyūho nāma samādhiḥ /

khavajraṃ rākṣasaib<sup>6</sup> krūraiḥ pracan<sup>6</sup>ḍaiḥ krodhadāruṇaiḥ/  
 śṛgālair vividhaiḥ kākair gṛdhraiḥ śvānaiḥ prabhāvayet//87  
 āgneyamaṇḍalasthaṃ tu bhāvayed ripavaḥ sadā /  
 apakāri<sup>7</sup> sarvabuddhānāṃ dhyātvā yogaṃ prayojayet// 88  
 antramajjā—rudhirādyam sarvair ākr<sup>7</sup>ṣṭam prabhāvayet/  
 nānāprahara<sup>8</sup>ṇadharākṛāntam bhāvayed mriyate ripuḥ // 89  
 buddho vajradharo vāpi yady anena prabhāvyate /  
 pakṣābhyanterapūrṇena mriyate nātra saṃśayaḥ // 90  
 vajrameghasamayavyūho nāma samādhiḥ /

trimukhaṃ vairocanaṃ cintet śaratkaṇḍasamaprabham/  
 sitakṛṣṇamahāraktaṃ jaṭāmukuṭamaṇḍitam // 91  
 trimukhaṃ vajriṇaṃ cintet kṛṣṇarakṣasitānanam /  
 jaṭāmukuṭadharaṃ dīptaṃ lokadhātusamākulam // 92  
 trimukhaṃ rāgiṇaṃ cinted raktakṛṣṇasitānanam /  
 jaṭāmukuṭasambhogam bhāvayan sidhyate dhruvam // 93  
 cakraṃ vajraṃ mahāpadmaṃ dākṣiṇapāṇau vibhāvayet /  
 ṣaḍbhujān bhāvayed vajrān nānāpraharaṇadharān  
 śubhān // 94  
 locanāṃ trimukhāṃ cintet sarvasattvahiṭaiṣiṇīm/  
 sitakṛṣṇamahāraktāṃ cārurūpāṃ prabhāvayet // 95  
 khavajranetriṃ mahārājñīm trimukhāṃ bhāvayet sadā/  
 kṛṣṇarakṣasitākārāṃ cārurūpāṃ vibhābhavayet // 96

de ni de ma thag tu yañ / sañs rgyas kun gyi thugs su byon /  
 hjam dpal gyi ni mdog dañ hdra/gnas las byed par de hgyur ro/ 85 2  
 dbañ bskur ba ni dgañ ston che/dgyes pañi bdag ñid de <sup>I</sup>atsol bas/  
 bltas tsam skyed pa ñid kyis kyañ/hgro ba thams cad  
 dbañ du hgyur / 86  
 rin po cheñi dam tshig gi sprin bkod pa zes bya bañi tiñ ñe  
 hdzin to/  
  
 nam mkhañ rdo rje srin po ni / drag ciñ khro la rab gtum dañ / 3  
 wa dañ bya rog sna tshogs dañ/bya rgod khyi yis gañ bar bsgom/ 87  
 me yi dkyil hkhor dbus gnas par/dgra bo rnams ni skrag par bsgom/ 4  
 sañs rgyas kun la gnod byed pa/bsams nas rnal hbyor sbyar bar bya/88 2  
 mtshon cha sna tshogs thogs pas mnan/rgyu ma khrag dañ rkañ la sogs/ 5  
 thams cad drañs par rnam bsgoms te/bsgoms na dgra rnams  
 hchi bar hgyur / 89  
 gal te de ltar rab bsgoms na/sañs rgyas rdo rje hdzin pa yañ /  
 zla ba phyed ni tshun chad kyis/hchi bar hgyur bar gdon mi za / 90  
 rdo rje dam tshig gi sprin bkod pa zes bya bañi tiñ ñe hdzin to/ 6  
  
 rnam par snañ mdzad ñal gsum pa/ston kañi sprin gyi mdog hdra bsam/  
 dkar po nag po rab tu dmar/thor tshugs dbu rgyan dag gis brgyan/91  
 rdo rje can ni ñal gsum bsam / nag po dkar po dmar poñi ñal /  
 hbar bañi thor tshugs dbu rgyan can/hjig rten khams rnams 7  
 hkhruḡ byed paño/ 92 3/  
 hdod chags can ni ñal gsum bsam/dmar po nag po dkar poñi ñal / 8  
 thor tshugs dbu rgyan loñs spyod can/bsgoms na ñes par  
 hgrub par hgyur / 93  
 hkhor lo rdo rje padmo che/gyas pañi phyag tu bsnams par bsgom/  
 rdo rje phyag drug mtshon cha ni/bzañ po sna tshogs  
 bsnams par bsgom/ 94  
 sems can kun la phan bzéd ma / spyen ni ñal gsum dag tu bsam / 9  
 dkar po nag po rab dmar ba/mdzes pañi gzugs su rab tu bsgom / 95 ✓  
 mkhañ skyes spyen ni rgyal mo che/ñal gsum du ni rtag par bsgom/ 0  
 gnag dañ dkar dañ dmar bañi tshul/mdzes pañi gzugs su  
 rnam par bsgom / 96 I

vāgvajra<sup>I</sup>netrīm mahārājñīm trimukhām bhāvayet sadā/  
 raktasita<sup>2</sup>kṛṣṇāgrām cāruvarṇām vibhāvayet // 97  
 vajrotpaladharām vidyām trimukhām kantisuprabhām/  
 pītakṛṣṇasita<sup>3</sup>kārām bhāvayañ jñānam āpnuyāt // 98  
 yamāntakām mahākrodham trimukhām krūr<sup>3</sup>asuprabham/  
 bhayasyāpi bhayam tīkṣṇam kṛṣṇavarṇam vibhāvayet// 99  
 aparājita<sup>4</sup>m mahākrodham aṭṭāṭṭahāsanādinam /  
 trimukhām sphuliṅgagahanām visphuranta<sup>4</sup>m vicintayet//100  
 hayagrīva<sup>4</sup>m mahākrodham kalpoddāham iva prabham /  
 trimukhām duṣṭapada<sup>4</sup>kṛanta<sup>4</sup>m bhāvayed yogataḥ sadā //101  
 vajrāmṛta<sup>4</sup>m mahākrodham sphuliṅgākulacetasa<sup>4</sup>m /  
 dīptavajranibha<sup>5</sup>m krūra<sup>5</sup>m bhayasyāpi bhayapradam // 102  
 ṭakkijñāna<sup>5</sup>m mahākrodham trimukhām tribhayapradam/  
 caturbhujām bhayasyāgrām ṭakkirāja<sup>6</sup>m prabhāvayet // 103  
 mahābala<sup>6</sup>m mahāvajra<sup>6</sup>m trailokyārthāntahāriṇam /  
 nāśaka<sup>6</sup>m sarvaduṣṭāṇām trimukhām bhāvayet sadā // 104  
 nīladanḍām mahākrodham trailokyasya bhayapradam /  
 trimukhām trivajrasambhūta<sup>6</sup>m tīkṣṇajvāla<sup>6</sup>m prabhāvayet//105  
 vajrācala<sup>6</sup>m mahākrodham kekara<sup>6</sup>m vajrasambhavam /  
 khaḍgapāśadharām saumya<sup>6</sup>m trimukhām bhāvayed vrati<sup>6</sup>//106  
 ekākṣara<sup>6</sup>m mahoṣṇīṣa<sup>6</sup>m visphuranta<sup>6</sup>m samantataḥ /  
 trimukhām cākriṇām dīpta<sup>7</sup>m bhāvayed dhyāna<sup>8</sup>maṇḍalam//107  
 sumbha<sup>7</sup>m jñānāgradhara<sup>7</sup>m krūra<sup>7</sup>m bhayodadhisama<sup>8</sup>prabham/  
 trimukhām jvālārcivapuṣa<sup>9</sup>m bhāvayed dhyāna<sup>9</sup>maṇḍalam//108  
 tejoraśījaya<sup>10</sup>ṣṇīṣa<sup>10</sup> ye cānye mantra<sup>11</sup>cākriṇa<sup>11</sup>m /  
 ebhiḥ samaya<sup>11</sup>sambhogair bhāva<sup>11</sup>niyā<sup>11</sup>ḥ prati prati // 109  
 amitāni samādhini<sup>12</sup> mantra<sup>12</sup>ṇā<sup>12</sup>m samudāhṛta<sup>12</sup>m /  
 ekaika<sup>13</sup>sya tu krodhasya kha<sup>13</sup> urdhva<sup>13</sup>m viśiṣyate // 110  
 khadhātumadhyagata<sup>13</sup>m cintet svacchama<sup>13</sup>ṇḍalam uttama<sup>13</sup>m/  
 buddhabimba<sup>13</sup>m prabhāvitvā vairocana<sup>13</sup>m prabhāvayet // 111

chu skyes spyen ni rgyal mo che/ 'zal gsum du ni rnam par bsgom/  
 dmar dan gnag dan dkar ba ste/kha dog mdzes par rnam par bsgom/ 97 12  
 rig ma rdo rje udpal bsnams / 'zal gsum rab tu gsal bañi mdans /  
 ser dan gnag dan dkar bañi 'zal/bsgoms na ye ses thob par hgyur/ 98  
 khro bo chen po gsin rje gsed/ 'zal gsum drag poñi 'hod bzan ba /  
 rnon po hjigs pañan hjigs par byed/kha dog nag po rab tu bsgom/ 99  
 gzan gyis mi thub khro bo che/drag tu bzad pañi sgra hbyin pa/  
 'zal gsum 'hod zer man po dag /rab tu hpbro ba rnam par bsam / 100 3  
 khro bo chen po rta mgrin ni/ bskal pañi me bzín rab tu hbar/  
 'zal gsum gdug pa zabs kyis mnan/sbyor ba can gyis rtag tu bsgom/101 4  
 rdo rje mi hchi khro bo che / 'hod zer hpbro ba rab tu hkhru / 5  
 drag po hkhro lo hbar ba hdra/hjigs pa dag kyan hjigs par byed/102 5  
 'hdod pañi ye ses khro bo che / 'zal gsum pa ni hjigs par byed /  
 phyag bzí hjigs par byed pañi mchog/takki rgyal po rab tu bsgom/103  
 stobs po che ni rdo rje che / hjig rten gsum gyi mun sel ba /  
 gdug pa thams cad hjoms par byed/'zal gsum par ni rtag par bsgom/104  
 khro bo chen po dbyig shon can/khams gsum dag ni hjigs par byed/ 6  
 'zal gsum rdo rje gsum las byun/hbar ba rnon po can du bsgom / 105  
 rdo rje mi gyo khro bo che / rdo rje las byun mig<sup>I</sup> yo ba /  
 'zi ba ral gri zags pa bsnams/brtul zugs can gyis 'zal gsum bsgom/106  
 gtsug tor chen po yi ge gcig / 'hod zer dag ni kun tu hpbro / 7  
 'zal gsum hbar ba hkhro lo can/bsam gtan dkyil hkhro bsgom par bya/107 5  
 gnod mdzes ye ses mchog 'hdzin pa/hjigs pañi rgya mtsho yan dag byed/ 3  
 'zal gsum hbar ba 'hod hpbro can/bsam gtan dkyil hkhro bsgom par bya/108  
 gzi brjid phuñ po gtsug tor rgyal/gan gzan snags kyi hkhro lo can/  
 dam tshig loñs spyod 'hdi rnams kyis/so so dag tu bsgom par bya/ 109  
 tin ne 'hdzin ni dpag med pa / snags rnams kyi ni bsad pa yin /  
 khro bo dag ni re re yan / nam mkhañi sten du sin tu hpbags / 110  
 nam mkhañi dbyinñs kyi dbus gnas par/gsal bañi dkyil hkhro dam pa bsam/ /  
 sañs rgyas gzugs ni rab bsgoms la/rnam par snañ mdzad  
 rnam par bsam / III

svacchaṃ candranibhaṃ śāntaṃ nānāras̥misamaprabhaṃ/  
 ādarśam iva saṃbhūtaṃ traidhātukasya maṇḍalam /  
 sarvālaṃkāraracitaṃ dhyātvā bodhiṃ sa paśyati // II2  
 anena buddhamāhātmyaṃ sarvalōkavaśaṃkāram /  
 prāpyate janmaṇīhaiva dhyānavajraprabhāvanaiḥ // II3  
 vairocanaśamayasambhava-cāruvajro nāma samādhiḥ /

khadhātumadhyagataṃ cinted vajramaṇḍalam uttamam/  
 buddhabimbaṃ prabhāvitvā vajrasattvaṃ vibhāvayet // II4  
 svacchakāyaṇibhaṃ kruddhaṃ nānājvālasamaprabhaṃ/  
 sarvākāraavaropetaṃ sarvālaṃkārabhūṣitaṃ /  
 dhyātvā jñānapadaṃ śāntaṃ laghu vajratvaṃ āpnuyāt // II5  
 anena vajramāhātmyaṃ sarvasattvavaśaṃkāram /  
 prāpyate janmaṇīhaiva dhyānavajrapracōditaḥ // II6  
 sarvavajrasamayasaṃbhava-cāruvajro nāma samādhiḥ /

khavajramadhyagataṃ cinted dharmamaṇḍalam uttamam/  
 buddhabimbaṃ prabhāvitvā dharmasattvaṃ vicintayet // II7  
 svacchakāyadharaṃ saumyaṃ sarvālaṃkārabhūṣitaṃ /  
 raśmimeghamahācakraṃ visphuranataṃ vibhāvayet // II8  
 anena dharmamāhātmyaṃ trikāyābhedyasaṃbhavam /  
 prāpyate janmaṇīhaiva jñānodadhivibhūṣaṇam // II9  
 dharmasattvasamayasaṃbhava-cāruvajro nāma samādhiḥ /

khavajramadhyagataṃ cintec candramaṇḍalam uttamam/  
 buddhabimbaṃ prabhāvitvā locanāgrīṃ vibhāvayet // I20  
 cāruvaktrāṃ viśālākṣīṃ nānābharaṇabhūṣitaṃ /  
 sarvalakṣaṇasaṃpūrṇaṃ strīmāyāgradhāriṇīṃ // I21

gsal zīn zī ba zla ba bzin / ḥod zer sna tshogs ḥdra baḥi ḥod /  
 me loñ lta bur yañ dag byuñ / khams gsum dag gi dkyil ḥkhor du / 2  
 rgyan rnams kun gyis brgyan pa dag/bsams na de yis

byañ chub mthoñ / II2  
 bsam gtan rdo rje rab bsgom pa/ḥdi yis sañs rgyas che baḥi bdag/  
 ḥjig rten thams cad dbaṅ byed pa/tshe ḥdi ñid kyis

ḥthob par ḥgyur / II3  
 rnam par snañ mdzad kyī dam tshig ḥbyuñ ba mdzes paḥi rdo rje  
 zes bya baḥi tiñ ñe ḥdzin to/ 3

rdo rjeḥi dkyil ḥkhor dam pa ni/nam mkhaḥi dbyiñs kyī dbus su bsam/  
 sañs rgyas gzugs ni rab bsgoms la/rdo rje sams dpaḥ

rnam par bsam / II4 g/  
 khros pa gsal baḥi lus dañ ḥdra/ḥbar ba sna tshogs mñam paḥi ḥod/  
 rnam paḥi mchog rnams kun dañ ldan/rgyan rnams kun gyis 5

rnam par brgyan / II5  
 zī baḥi ye ses gnas bsgoms na/myur du rdo rje ñid thob ḥgyur / II5  
 bsam gtan rdo rje rab bskul ba/ḥdis ni rdo rjeḥi bdag ñid che/

sams can thams cad dbaṅ byed pa/tshe ḥdi ñid la thob par ḥgyur/ II6 6  
 dam tshig thams cad ḥbyuñ ba mdzes paḥi rdo rje zes bya baḥi  
 tiñ ñe ḥdzin to/

chos kyī dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/  
 sañs rgyas gzugs ni rab bsgoms la/chos kyī sams dpaḥ 7

rnam par bsgom / II7 g/  
 gsal baḥi lus ḥdzin zī ba ni/rgyan rnams kun gyis rnam par brgyan/  
 ḥod zer sprin gyi ḥkhor lo che/rnam par ḥphro ba rab tu bsgom / II8

ḥdi yis chos kyī bdag ñid che/ sku gsum miphyed las byuñ ba /  
 yeśes rgya mtshos rnam par brgyan/tshe ḥdi ñid la thob par ḥgyur/II9  
 chos kyī sams dpaḥi dam tshig ḥbyuñ baḥi rdo rje zes bya baḥi  
 tiñ ñe ḥdzin to/ 9

zla baḥi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/  
 sañs rgyas gzugs ni rab bsgoms la/spyan gyi mchog ni rnam par 0

bsgom / I20  
 zal bzañ spyān ni rab tu yañs/sna tshogs rgyan gyis rnam par brgyan/ I  
 mtshan rnams thams cad rab tu rdzogs/bud med sgyu maḥi mchog ldan pa/ I21

pāpau prabhāveyec cakram traidhātukavaśaṃkaram/  
 sarvasiddhikaram jñānaṃ cakram cintāmaṇipradam<sup>I</sup>// I22  
 locanāsamayahastāgravatī nāma samādhiḥ /

khavajramadhyagataṃ cintec caṇḍramaṇḍalam uttamam/  
 buddhabimbaṃ prabhāvitvā khavajrāgrīṃ prabhāveyet// I23  
 cāruvaktrāṃ viśālākṣīṃ nīlotpalasamaprabhām /  
 sarvalakṣaṇasampūrṇaṃ khamāyāgrīṃ prabhāveyet// I24  
 pāpau nīlotpalaṃ<sup>4</sup> raktaṃ traidhātukanamaskṛtam /  
 buddhabodhikaram divyaṃ rahasyaṃ siddhivajriṇām // I25  
 khamāt<sup>5</sup>ratnaraśmimeghavajrāhlādanavati nāma samādhiḥ /

khavajramadhyagataṃ cinted dharmamaṇḍalam uttamam/  
 buddhabimbaṃ prabhāvitvā dharmavajrīṃ prabhāveyet// I26  
 cāruvaktrāṃ viśālākṣīṃ padmarāgendrasaṃnibhām /  
 māyā<sup>6</sup>lakṣāgrasaṃbhūtāṃ rāgaraktad<sup>7</sup>harapriyām //  
 sarvalakṣaṇasampūrṇaṃ sarvālaṃkārabhūṣitām // I27  
 pāpau raktotpalaṃ divyaṃ sarvabuddhaprabhāvitam/  
 dharmajñānakaram divyaṃ guhyaṃ samaya<sup>8</sup>vajriṇām // I28  
 dharmasamayatatvābhisaṃbodhidarśanavajro nāma samādhiḥ /

khavajramadhyagataṃ cintet siddhimaṇḍalam uttamam/  
 buddhabimbaṃ prabhāvitvā tārāgrīṃ tu prabhāveyet// I29  
 cāruvaktrāṃ viśālākṣīṃ nānābharaṇabhūṣitām /  
 pītavarṇanibhām dhyātvā strīśāṭhyamanadotsukām// I30  
 pāpau prabhāveyed<sup>9</sup> vyaktam utpalaṃ pītasāṃnibham/  
 vajrasamādhisaṃbhūtāṃ<sup>10</sup> sarvasattvanamaskṛtam<sup>10</sup> // I31  
 samayatārāgravatī nāma samādhiḥ /

khams gsum dag ni dbaṅ byed pa/ ye śes thams cad grub par byed/  
 ḥkhor lo yid bzin nor bu ster/phyag tu ḥkhor lo bsgom par bya/ I22  
 spyān gyi dam tshig phyag gi mchog daṅ ldan pa źes bya baḥi  
 tiṅ ne ḥdzin to/

rdo rjeḥi dkyil ḥkhor ḥod mchog can/mkhaḥi dbyiṅs rdo rjeḥi  
 dbus su bsam /  
 saṅs rgyas gzugs ni rab bsgoms nas/mam mkhaḥi rdo rje rab  
 mchog bsgom / I23  
 źal bzaṅs spyān ni rab tu yaṅs/ udpal mthiṅ kaḥi mdog ḥdra ba /  
 mtshan rnams thams cad rab tu rdzogs/nam mkhaḥi rdo rje mchog  
 rab bsgom / I24  
 khams gsum dag gis phyag byas pa/saṅs rgyas byaṅ chub byed paḥi mchog/  
 dños grub rdo rje can gyi gsaṅ/udpal sño dmar phyag na bsams/ I25  
 nam mkhaḥi yum gyi rin po che ḥod kyi sprin rdo rje tshim par  
 byed pa źes bya baḥi tiṅ ne ḥdzin to/

chos kyi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/  
 saṅs rgyas gzugs ni rab bsgoms la/rdo rje chos ma rab tu bsgom/ I26  
 źal bzaṅ spyān ni rab tu yaṅs/ padmarāgaḥi mdog ḥdra ba /  
 sgyu mas mtshan paḥi mchog las byuṅ/ḥdod chags chags pa ḥdzin  
 sdug pa /  
 mtshan ḥiḍ thams cad yoṅs rdzogs śiṅ/rgyan rnams kun gyis  
 brgyan pa yi/ I27  
 saṅs rgyas thams cad rab bsgoms pa/chos kyi ye śes ḥbyuṅ gnas mchog/  
 dam tshig rdo rje can gyi gsaṅ/ udpal dmar po phyag na bsams/ I28  
 chos kyi dam tshig de kho na ḥiḍ mñon par byaṅ chub pa kun tu  
 ston pa rdo rje źes bya baḥi tiṅ ne ḥdzin to/

dños grub dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/  
 saṅs rgyas gzugs ni rab bsgoms la/sgrol maḥi mchog ni bsgom  
 par bya / I29  
 źal bzaṅ spyān ni rab tu yaṅs/sna tshogs rgyan gyis rnam par brgyan/  
 kha dog ljaṅ ser ḥdra baḥi ḥod/bud med sgyu ma rab tu myos / I30  
 rdo rje tiṅ ne ḥdzin las byuṅ/ sams can kun gyis phyag byas pa /  
 udpal ser poḥi mdog ḥdra baḥi/gsal ba phyag na bsams par bsgom/I31  
 dam tshig sgrol ma mchog daṅ ldan pa źes bya baḥi tiṅ ne ḥdzin to/

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/  
 buddhabimbaṃ prabhāvitvā yamāntakāgraṃ vibhāvayet// I32  
 sphuliṅga-gaṇaṃ dīptaṃ saṃkrudhṃ bhāyamaṇḍalam/  
 raktākṣaṃ dāṣṭrāvikaṭaṃ khaḍgapāṇiṃ vibhāvayet// I33  
 mukṣe vairocanaṇaḍaṃ dhyātvā tuṣyati vajriṇaḥ /  
 eṣo hi sarvakrodhāṇāṃ samayo<sup>2</sup> jñānavajriṇāṃ // I34  
 yamāntakasphuraṇāvabhāsavṃ nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/  
 buddhabimbaṃ prabhāvitvā aparājitākhyāṃ prabhāvayet//I35  
 sphuliṅga-gaṇaṃ dīptaṃ<sup>4</sup> sarpamaṇḍitamekhalaṃ /  
 vikaṭāṇaṃ vikaṭavajraṃ<sup>5</sup> sitavarṇaṃ prabhāvayet // I36  
 mukṣe'kṣobhyasamayaṃ dhyātvā tuṣyanti vajriṇaḥ /  
 eṣo hi sarvakrodhāṇāṃ samayo jñānavajriṇāṃ // I37  
 aparājitavajravṃ nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/  
 buddhabimbaṃ prabhāvitvā<sup>6</sup> hayavajraṃ prabhāvayet // I38  
 sphuliṅga-gaṇaṃ<sup>7</sup> krudhṃ visphurantaṃ samantataḥ/  
 sarvaduṣṭapadākrāntaṃ<sup>8</sup> raktavarṇaṃ<sup>9</sup> vicintayet // I39  
 mukṣe'mitasambuddhaṃ dhyātvā tuṣyanti vajriṇaḥ /  
 eṣo hi sarvakrodhāṇāṃ samayo<sup>10</sup> jñānavajriṇāṃ // I40  
<sup>II</sup> hayagrīvotpattisambhavaṃ nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/  
 buddhabimbaṃ prabhāvitvā vajrāmṛtaṃ prabhāvayet // I41  
 sphuliṅga-gaṇaṃ dīptaṃ vajrameghasamākulaṃ /  
 krudhṃ saroṣaṇaṃ kṣṇaṃ<sup>12</sup> tīkṣṇaḍaṣṭraṃ prabhāvayet//I42  
 mukṣe'kṣobhyasamayaṃ dhyātvā tuṣyati krodhadhṛk /  
 eṣo hi sarvakrodhāṇāṃ samayo duratikramaḥ // I43  
 amṛtasamayasaṃbhavaṃ nāma samādhiḥ /

ñi mañi dkyil ðkhor dam pa ni/nam mkhañi rdo rjeñi dbus su bsam/  
 sañs rgyas gzugs ni rab bsgoms la/gśin rje gśed mchog  
 rnam par bsgom/ I32  
 ðbar bañi ðod zer mañ po ðphro/ðjigs pañi dkyil ðkhor rab tu khros/  
 spyen dmar mche ba rnam par gtsigs/phyag na ral gri bsams  
 par bsgom / I33  
 snañ mdzad dbu rgyan rnam bsgoms na/rdo rje can ni dgyes par ðgyur/  
 ðdi ni ye śes rdo rje can / khro bo kun gyi dam tshig yin / I34  
 gśin rje gśed kyi spro bañi snañ ba bkod pa bsgom pa źes bya  
 bañi tiñ ñe ðdzin to/

ñi mañi dkyil ðkhor dam pa ni/nam mkhañi rdo rjeñi dbus su bsam/  
 sañs rgyas gzugs ni rab bsgoms la/gźan gyis mi thub rab bsgom pa/I35  
 ðbar bañi ðod zer mañ po can/sbrul gyis brgyan źin ska rags can/  
 rdo rje dgyes pa ðjigs ðjigs lta/kha dog dkar po rab tu bsgom / I36  
 mi bskyod dam tshig dbu rgyan la/bsams na rdo rje can dag mñes/  
 ðdi ni ye śes blo can gyi / khro bo kun gyi dam tshig go / I37  
 gźan gyis mi thub pañi rdo rje bkod pa źes bya bañi tiñ ñe ðdzin to/

ñi mañi dkyil ðkhor dam pa ni/nam mkhañi rdo rjeñi dbus su bsam/  
 sañs rgyas gzugs ni rab bsgoms la/rdo rje rta ni rab tu bsgom / I38  
 khro boñi ðod zer mañ po dag / thams cad du ni rnam par ðphro /  
 gdug pa thams cad źabs kyis nman/kha dog dmar po rnam par bsam/ I39  
 rdzogs sañs dpag med dbu rgyan la/bsgoms na rdo rje can dag mñes/  
 ðdi ni rdo rje ye śes can / khro bo kun gyi dam tshig yin / I40  
 rta skyed pa ðbyuñ ba rnam par bkod pa źes bya bañi tiñ ñe ðdzin to/

ñi mañi dkyil ðkhor dam pa ni/nam mkhañi rdo rjeñi dbus su bsam/  
 sañs rgyas gzugs ni rab bsgoms la/rdo rje mi ðchi rab tu bsgom/ I41  
 ðbar bañi ðod zer mañ po ðphro/rdo rjeñi sprin rñams kun tu ðkhrug/  
 khros śin khro bcas gnag pa dañ/mche ba rnon po rab tu bsgom / I42  
 mi bskyod dam tshig dbu rgyan la/bsgoms na khro bo ðdzin mñes ðgyur/  
 ðdi ni khro bo thams cad kyi / ðdañ bar dkañ bañi dam tshig go/ I43  
 mi ðchi bañi dam tshig ðbyuñ ba rdo rje źes bya bañi tiñ ñe  
 ðdzin to/

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/  
 buddhabimbaṃ prabhāvitvā śakkisattvaṃ prabhāvayet // I44  
 krūraṃ vikṛtadehāgraṃ bhāsyāpi bhayaṃ<sup>2</sup>karam /  
 sarvālaṃkārasampūrṇaṃ bhāvayed vajrasuprabham // I45  
 mukṣe'kṣobhyasamayaṃ dhyātvā tuṣṭipravardhanam/  
 eṣo hi sarvakrodhānāṃ samayo duratikramaḥ // I46  
 dhyānavajrasambodhiratir nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/  
 buddhabimbaṃ prabhāvitvā mahābalaṃ prabhāvayet // I47  
 sphuliṅgagahanaṃ dīptaṃ trivajrālayamaṇḍalam /  
 krūraṃ pāsadharaṃ kruddhaṃ bhāvayed balavajriṇam // I48  
 mukṣe'kṣobhyasamayaṃ dhyātvā tuṣṭipravardhanam/  
 eṣo hi sarvakrodhānāṃ samayo duratikramaḥ // I49  
<sup>4</sup>tribalavajro nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/  
 buddhabimbaṃ prabhāvitvā nīlavajraṃ prabhāvayet // I50  
 kṣṇarūpadharaṃ tīkṣṇaṃ kṣṇodadhipravardhanam /  
 sphuliṅgagahanaṃ dīptaṃ bhāvayed daṇḍavajriṇam // I51  
 mukṣe'kṣobhyasamayaṃ dhyātvā tuṣṭipravardhanam/  
 eṣo hi sarvakrodhānāṃ samayo duratikramaḥ // I52  
 vajradaṇḍasamayāgravatī nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/  
 buddhabimbaṃ prabhāvitvā acalāgraṃ vibhāvayet // I53  
 kekaraṃ vikṛtaṃ kruddhaṃ pāsakhaḍgadharākulam /  
 sphuliṅgagahanaṃ dīptaṃ bhāvayed acalavajriṇam // I54  
 mukṣe'kṣobhyasamayaṃ dhyātvā tuṣṭipravardhanam/  
 eṣo hi sarvakrodhānāṃ samayo duratikramaḥ // I55

ñi mañi dkyil ñkhor dam pa ni/nam mkhañi rdo rjeñi dbus su bsam/  
 sañs rgyas gzugs ni rab bsgoms la/ñakki rgyal po rab tu bsgom/ I44  
 khro bo ñjigs pañi cha lugs gtum/ñjigs pa dag kyañ ñjigs par byed/  
 rgyan rnams thams cad yonñs su rdzogs/rdo rje ñod bzañ

bsgom par bya/ I45

mi bskyod dam tshig dbu rgyan la/bsgoms na rab tu mñes par ñgyur/  
 ñdi ni khro bo thams cad kyi / ñdañ bar dkañ bañi dam tshig go/ I46  
 bsam gtan rdo rje rdzogs par byañ chub pa dgañ ba ñes bya bañi  
 tiñ ñe ñdzin to/

ñi mañi dkyil ñkhor dam pa ni/nam mkhañi rdo rjeñi dbus su bsam/  
 sañs rgyas gzugs ni rab bsgoms la/stobs po che ni rab tu bsgom/ I47  
 ñbar bañi ñod zer mañ po ñphro/rdo rje gsum gyi gnas dkyil ñkhor/  
 khros śiñ khros pa ñags pa ñdzin/rdo rje stobs chen bsgom par bya/I48  
 mi bskyod dam tshig dbu rgyan la/bsgoms na rab tu mñes par ñgyur/  
 ñdi ni khro bo thams cad kyi / ñdañ bar dkañ bañi dam tshig go/ I49  
 rdo rje gsum gyi stobs ñes bya bañi tiñ ñe ñdzin to/

ñi mañi dkyil ñkhor dam pa ni/nam mkhañi rdo rjeñi dbus su bsam/  
 sañs rgyas gzugs ni rab bsgoms la/rdo rje śñon po rnam par bsgom/I50  
 khro bo ñjigs pañi cha lugs can/ñjigs pa dag kyañ ñjigs par byed/  
 gzugs ni rab tu gnag la rno/ rgya mtsho nāg po skyed par byed /  
 ñbar bañi ñod zer mañ po ñphro/rdo rje dbyug thogs bsgom par bya/I51  
 mi bskyod dam tshig dbu rgyan la/bsgoms na rab tu mñes par ñgyur/  
 ñdi ni khro bo thams cad kyi / ñdañ bar dkañ bañi dam tshig go/ I52  
 rdo rje dbyug pañi dam tshig mchog dañ ldan pa ñes bya bañi  
 tiñ ñe ñdzin to/

ñi mañi dkyil ñkhor dam pa ni/nam mkhañi rdo rjeñi dbus su bsam/  
 sañs rgyas gzugs ni rab bsgoms la/mi gyo mchog ni rnam par bsgom/I53  
 khros śiñ ñjigs pañi zur gyis lta/ñkhrugs pa ral gri ñags pa bsñams/  
 ñbar bañi ñod zer mañ po ñphro/ mi gyo rdo rje can du bsgom / I54  
 mi bskyod dam tshig dbu rgyan la/bsgoms na rab tu mñes par ñgyur/  
 ñdi ni khro bo thams cad kyi / ñdañ bar dkañ bañi dam tshig go/ I55

khavajradhātusamayapadākrānto nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/  
 buddhabimbaṃ prabhāvitvā vidyācakraṃ vibhāvayet// I56  
 sarvalakṣanasampūrṇaṃ cakrajvālāparivṛtam /  
 uṣṇīṣacakrasamayaṃ viṣphurantaṃ prabhāvayet // I57  
 mukṣe'kṣobhyasamayaṃ dhyātvā tuṣṭipravardhanam/  
 eṣo hi sarvakrodhānāṃ samayo duratikramaḥ // I58  
 uṣṇīṣasamayavidyā<sup>1</sup>balacakro nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/  
 buddhabimbaṃ prabhāvitvā vajrasumbhaṃ prabhāvayet// I59  
 tikṣṇajvālārcivapuṣaṃ sphurantaṃ meghavajriṇam /  
 vajrahastaṃ mahājvālaṃ bhāvayan siddhim āpnuyāt // I60  
 mukṣe'kṣobhyasamayaṃ dhyātvā tuṣṭipravardhanam/  
 eṣo hi sarvakrodhānāṃ samayo duratikramaḥ // I61  
 vajrasamayasumbhavajro nāma samādhiḥ /

nirodhakrodhacakraṇa buddhacakraṇiṣeviṇā /  
 samādhivajrajñānāni sidhyante vajramaṇḍalāt // I62

<sup>6</sup> vajrasamayavyūhatattvārthabhāvanāsaṃbodhipaṭalas  
 trayodaśaḥ /

rdo rje nam mkhañ dbyiñs kyi dam tshig žabs kyis gnon pa žes  
bya bañi tiñ ñe ðdzin to/

ñi mañi dkyil ðkhor dam pa ni/nam mkhañi rdo rjeñi dbus su bsam/  
sañs rgyas gzugs ni rab bsgoms la/rig pañi ðkhor lo rab tu bsgom/I56  
mtshan rnams thams cad yoñs su rdzogs/ðkhor lo ðbar bas  
yoñs su bskor/  
gtsug tor ðkhor lo sgyur dam tshig/rnam par ðphro ba rab tu  
bsgom / I57  
mi bskyod dam tshig dbu rgyan la/bsgoms na rab tu mñes par ðgyur/  
ðdi ni khro bo thams cad kyi / ðdañ bar dkañ bañi dam tshig go/ I58  
gtsug tor gyi dam tshig rig pañi stobs ðkhor lo žes bya bañi  
tiñ ñe ðdzin to/

ñi mañi dkyil ðkhor dam pa ni/nam mkhañi rdo rjeñi dbus su bsam/  
sañs rgyas gzugs ni rab bsgoms la/rdo rje sumbha rab tu bsgom/ I59  
me lce rnon po ðbar bañi sku/ rdo rjeñi sprin ni rab tu ðphro/  
phyag na rdo rje rab ðbar ba/bsgoms na dños grub thob par ðgyur/I60  
mi bskyod dam tshig dbu rgyan la/bsgoms na rab tu mñes par ðgyur/  
ðdi ni khro bo thams cad kyi / ðdañ bar dkañ bañi dam tshig go/ I61  
rdo rjeñi dam tshig sumbha rab tu ðbyuñ ba žes bya bañi tiñ ñe  
ðdzin to/

ðgog pa khro boñi ðkhor lo ni/ sañs rgyas ðkhor lo bsten pa yis/  
tiñ ðdzin rdo rje ye śes rnams/rdo rjeñi dkyil ðkhor ðgrub  
par ðgyur / I62

rdo rje dam tshig bkod pa de kho na ñid kyi don bsgom pa mñon  
par byañ chub pa žes bya bañi leñu ste bcu gsum paño/

## CHAPTER FOURTEEN

atha bhagavān sarvatathāgatasaṁmayādhīpatir mahāvajradharaḥ  
 śāntīsaṁmayāgraṃ nāma saṁādhiṃ saṁāpadyemāṃ sarvatathā-  
 gatabhāryāṃ svakāyavākścittacajrebhyo niścārayan /  
 OM RU RU SPHURU JVALA TIṢṬHA SIDDHALOCANE SARVĀRTHA-  
 SĀDHANI SVĀHĀ /

athāśyāṃ gītamātrāyāṃ sarvasaṁpanmaṇiṣiṇaḥ /  
 tuṣṭā harṣaṃ āpede buddhāvajraṃ anusmaran // I  
 buddhānāṃ śāntījanānī sarvakarmaprasādhānī /  
 mṛtasamjīvanī proktā vajrasaṁmayacodanī // 2  
 ity āha ca /

atha bhagavān trikāyasaṁmayakrodhāvajraḥ bhāvābhāvasaṁmayā-  
 vajraṃ nāma saṁādhiṃ saṁāpadyemāṃ sarvavajradharāgra-  
 mahiṣīṃ svakāyavākścittavajrebhyo niścārayan /  
 OM ŚANKARE ŚĀNTIKARE GHUṬṬA GHUṬṬA GHUṬṬINI GHĀTAYA  
 GHĀTAYA GHUṬṬINI SVĀHĀ /

athāśyāṃ gītamātrāyāṃ trivajrābhedyāvajriṇaḥ /  
 utphullacārunayanā vajracittam anusmaran // 3  
 rakṣāvajraprayogeṣu nityaṃ karmaṁprasādhānī /  
 mahāvajrabhayārtānāṃ nityaṃ balakārī smṛtā // 4

atha bhagavān mahārāgasamāyāvalokanaṃ nāma saṁādhiṃ  
 saṁāpadyemāṃ dharmakāyāgrabhāryāṃ svakāyavākścittavajre-  
 bhyo niścārayan /

OM KĀṬE VIKĀṬE NIKĀṬE KATAMKĀṬE KAROṬAVĪRYE SVĀHĀ /

athāśyāṃ gītamātrāyāṃ vajradharmāgradhāriṇaḥ /  
 tuṣṭā dhyānam āpede vajradharmam anusmaran // 5  
 dharmapuṣṭibalāṃ nityaṃ nahākośavatī sadā /  
 karoti jāpamātreṇa vāgvajravāco yathā // 6

CHAPTER FOURTEEN

de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyi dam tshig  
gi bdag po/rdo rje ḥdzin chen po ḥi baḥi dam tshig gi mchog ces  
bya baḥi tin'ne ḥdzin la sñoms par ḥugs nas/de bzin gsegs pa  
thams cad kyi btsun moḥi mchog ḥdi/ñid kyi sku dan gsuñ dan  
thugs rdo rje las phyuñ ño/

OM RU RU SPHURU DZVALA TIṢṬHA-SIDDHALOTSANE SARBA ĀRTHASĀDHANI  
SVĀHĀ /

de nas ḥdi ni gsuñs tsam gyis/ḥbyor pa kun la dgyes pa rnams/  
mñes śin rab tu dgyes gyur nas/saṅs rgyas rdo rje rjes su dran/ I  
saṅs rgyas rnams kyi ḥi ḥbyuñ ba/las rnams thams cad rab sgrub cin/  
rdo rjeḥi dam tshig skul mdzad ma/śi ba sos par byed par gsuñs/ 2  
de nas bcom ldan ḥdas sku gsum gyi dam tshig rdo rje khro bo/  
dños po dan dños po med paḥi dam tshig rdo rje ḥes bya baḥi tin'  
ne ḥdzin la sñoms par ḥugs nas/rdo rje ḥdzin thams cad kyi btsun  
moḥi mchog ḥdi/ñid kyi sku dan gsuñ dan thugs rdo rje las phyuñ ño/

OM ŚAMKARE ŚĀNTIKARE GHUṬṬA GHUṬṬA GHUṬṬINI GHĀTAYA GHĀTAYA  
GHUṬṬINI SVĀHĀ /

de nas ḥdi ni gsuñs tsam gyis/sku gsum dbyer med rdo rje can/  
mñes paḥi spyen ni gdaṅs nas su/rdo rjeḥi thugs ni rjes su dran/ 3  
rdo rje sruñ baḥi sbyor ba la/las rnams rtag tu rab sgrub pa/  
rdo rje chen po ḥjigs ñen la/rtag tu stobs ni byed par bsad/ 4  
de nas bcom ldan ḥdas ḥdod chags chen poḥi dam tshig la g<sup>I</sup>zigs  
pa ḥes bya baḥi tin'ne ḥdzin la sñoms par ḥugs nas/chos kyi  
skuḥi btsun moḥi mchog ḥdi ñid kyi sku dan gsuñ dan thugs rdo  
rje las phyuñ ño/

OM KĀṬE BIKĀṬE NIKĀṬE KATAMKĀṬE SVĀHĀ /

de nas ḥdi ni gsuñs tsam gyis/rdo rje chos mchog ḥdzin pa rnams/  
mñes nas bsam gtan thob gyur nas/rdo rjeḥi chos ni rjes su dran/ 5  
rtag tu chos rgyas stobs mdzad pa/rtag tu mdzod po che dan ldan/  
rdo rje gsuñ gi bkaḥ bzin du/bzlas pa tsam gyis byed par ḥgyur/ 6

atha bhagavān samantasamayasambhava<sup>I</sup>vajraṃ nāma samādhiṃ  
samāpadyemāṃ samayaśattvāgrabhāryāṃ svakāyavāk<sup>2</sup>citta-  
vajrebhyo niścārayan /

OM TĀRE TUTTĀRE TURE SVĀHĀ /

athāsyāṃ gītamātrāyāṃ sarvabuddhā mahātmajāḥ /

harṣitā jñānam āpede vajrakāyam anusmaran // 7

buddhavajramahāsainyaṃ sattvadhātuṃ samantataḥ /

karoti dāsavat sarvaṃ niśoeṣṭaṃ vaśakṛt kṣaṇāt<sup>3</sup> // 8

ity āha ca /

atha bhagavān sarvatathāgatakāyavāk<sup>4</sup>cittavajras tathāgataḥ  
vimalaraśmimēghāvajraṃ nāma samādhiṃ samāpadyemāṃ vajra-  
yamāntakamahāvajrakrodhaṃ svakāyavāk<sup>5</sup>cittavajrebhyo niś-  
cārayan /

NAMAḤ SAMANTAKĀYAVĀKCITTAVAJRĀNĀM / OM KHA KHA KHĀHI KHĀHI  
SARVADUṢṬASATTVADAMAKA ASIMUSALAPARAŚUPĀSAHASTA CATURBHUJA  
CATURMUKHA ŚATCARAṆA ĀGACCHA ĀGACCHA SARVADUṢṬAPRĀNĀPA-  
HĀRIṆE MAHĀVIGHNAGHĀTAKA VIKṚTĀNANA SARVABHŪTABHAYAMKARA  
ATṬĀṬṬAHĀSANĀDINE VYĀGHRACARMANIVASANA KURU KURU SARVA-  
KARMĀNI CHINDA CHINDA SARVAMANTRĀN BHINDA BHINDA PARAMUDRĀM  
ĀKARṢAYA ĀKARṢAYA SARVABHŪTĀNI MATHA MATHA NIRMATHA NIR-  
MATHA SARVADUṢṬĀN PRAVEŚAYA PRAVEŚAYA MAṆḌALAMADHYE VAI-  
VASVATAJĪVITĀNTAKARA MAMA SARVAKĀRYAM KURU KURU DAHA DAHA  
PACA PACA MĀ VILAMBA MĀ VILAMBA SAMAYAM ANUSMARA HŪM HŪM  
PHAT PHAT SPHOṬAYA SPHOṬAYA SARVĀN NĀŚAYA RĪPŪN KARA KARA  
SARVĀSĀPARIPŪRAKA HE HE BHAGAVAN KIM CIRĀYASI MAMA SARVĀ-  
RTHĀN SĀDHAYA SVĀHĀ /

athāsmiṃ bhāṣitamātre sarve buddhā mahāyāsāḥ /

bhītāḥ samtrastamanaso vajracittam anusmaran // 9

kapālaṃ nirvraṇaṃ prāpya cārurūpamanīṣiṇaṃ /

pādākraṇtagataṃ kṛtvā<sup>6</sup> mantram etam anusmaret // 10

de nas bcom ldan ḥdas dam tshig kun nas ḥbyuñ ba zes bya baḥi  
tiñ ne ḥdzin la sñoms par žugs nas/ dam tshig sems dpaḥi btsun  
moḥi mchog ḥdi/ñid kyi sku dañ gsuñ dañ thugs rdo rje las phyuñ  
ño/

OM TARE TUTTARE TURE SVĀHĀ /

de nas ḥdi ni gsuñs tsam gyis/saṅs rgyas kun bdag che las skyes/  
mñes śiñ ye śes thob gyur nas/rdo rjeḥi sku ni rjes su dran/ 7  
saṅs rgyas rdo rje sde chen dañ/sems can kham<sup>I</sup>s ni ma lus pa/  
skad cig gis ni bran bzin du/ thams cad gyo med dbaṅ du byed/ 8  
ces bcom ldan ḥdas kyi<sup>s</sup> gsuñs so/

de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyi sku dañ  
gsuñ dañ thugs rdo rje de bzin gsegs pa/dri ma med paḥi ḥod zer  
gyi sprin rdo rje zes bya baḥi tiñ ne ḥdzin la sñoms par žugs  
nas/rdo rje gsin rjeḥi gsed po chen po rdo rje khro bo ḥdi/ñid  
kyi sku dañ gsuñ dañ thugs rdo rje las phyuñ ño/

NAMAḤ SAMANTAKĀYABĀKTSITTABADZRĀNĀM / OM KHA KHA KHĀHI KHĀHI  
SARBADUṢṬASATVADAMAKA ASIMUSALAPARASUPĀSAHASTA TSATURBHUDZA  
TSATURMUKHA ṢAṬṬSARĀṆA ĀGATSTSHA ĀGATSTSHA SARBADUṢṬAPRĀNĀPA-  
HĀRIṆE MAHĀBIGHNAGHĀTAKA BIKRITĀNANA SARBABHŪTABHAYAMKARA  
ATṬĀṬṬAHĀSANĀDINE BYĀGHRATSARMANIBASANA KURU KURU SARBAKARMĀNI  
TSHINDA TSHINDA SARBAMANTRĀN BHINDA BHINDA PARAMUDRĀM ĀKARṢAYA  
ĀKARṢAYA SARBABHŪTĀNI MATHA MATHA NIRMATHA NIRMATHA SARBADUṢṬĀN  
PRABEṢAYA PRABEṢAYA MAṆḌALAMADHYE BAIBASVATADZĪBITĀNTAKARA  
MAMA SARBAKĀRYAM KURU KURU DAHA DAHA PATSA PATSA MĀ BILAMBA MĀ  
BILAMBA SAMAYAMANUSMARA HŪM HŪM PHAṬ PHAṬ BISPHOṬAYA BISPHOṬAYA  
SARBĀN NĀṢAYA RĪPŪN KARA KARA SARBĀṢĀPARIPŪRAKA HE HE BHAGABAN  
KINṢIRĀYASI MAMA SARBA ARTHĀN SĀDHAYA SVĀHĀ /

de nas ḥdi ni gsuñs tsam gyis/saṅs rgyas grags pa chen po kun/  
ḥjigs śiñ kun tu skrag gyur nas/rdo rje sems dpaḥi rjes su dran/ 9  
thod pa ma chag ma<sup>2</sup> gās pa/gzugs mdzes yid ḥoñ rñed pa la /  
rkañ pas mnan paḥi tshul byas nas/sñags ḥdi rjes su dran par bya/ 10

locanāṃ māmakīṃ cāpi mahāvajrakulocayām /

<sup>I</sup> trīṇ vārāṇ samuccārya dhruvam ākṛṣyate kṣaṇāt // II  
ity āha bhagavān<sup>2</sup> cittavajraḥ /

atha bhagavān vairocana vajras tathāgataḥ samayaraśmi-  
gahanāgraṃ nāma samādhiṃ samāpadyemaṃ amṛtasamayavajra-  
krodhaṃ **svakāyavāk**cittavajrebhyo niścārayan /  
NAMAḤ SAMANTAKĀYAVĀKCITTAVAJRĀNĀM / NAMO VAJRAKRODHĀYA  
MAHĀDAMSTROTKAṬABHAIRAVĀYA ASIMUSALAPARĀSUPĀŚAHASTĀYA OM  
AMṚTAKUNḌALI KHA KHA KHĀHI KHĀHI TIṢṬHA TIṢṬHA BANDHA  
BANDHA HANA HANA DAHA DAHA GARJA GARJA VISPHOṬAYA VISPHO-  
ṬAYA SARVAVIGHNAVĪNĀYAKĀN MAHĀGAṆAPATIḪIVITĀNTAKARĀYA  
SVĀHĀ /

athāsmiṇ bhāṣitamātre sarve buddhā mahāyaśāḥ /  
mūrchitā bhayaṃ āpede vajrakāyaṃ anusmaran // I2  
sarvamantraprayogeṣu vajroccāṇanakarmaṇi /  
uccāṣayati vidhinā buddhasainyam api svayaṃ // I3

atha bhagavān ratnaketus tathāgato buddharaśmivajraṃ  
nāma samādhiṃ samāpadyemaṃ vajrāparājitamahākrodhaṃ sva-  
kāyavāk<sup>3</sup>cittavajrebhyo niścārayan /  
NAMAḤ SAMANTAKĀYAVĀKCITTAVAJRĀNĀM / OM HŪM JINA RIṬIṬṬA  
HŪM HŪM PHAṬ PHAṬ SVĀHĀ /

athāsmiṇ<sup>3</sup> gītamātre tu sarve buddhā mahātma<sup>4</sup>jāḥ /  
bhīṭāḥ saptrastamanaso bodhicittam anusmaran // I4  
rākṣasavyāḍakrūreṣu mahābhayaśamākule /  
karoti vidhivat karma vajracitta<sup>5</sup>prayuṣjanāt // I5

atha bhagavān amitāyus tathāgato'mitasam<sup>6</sup>bhavavajraṃ nāma  
samādhiṃ samāpadyemaṃ padmasam<sup>6</sup>bhavamahāvajrakrodhaṃ sva-  
kāyavāk<sup>3</sup>cittavajrebhyo niścārayan /

māmakiḥam spyan yañ ruñ / rdo rjeḥi rigs chen las byuñ ba /  
 lan gsum dag tu brjod na ni/de ma thag tu ñes par ḥgugs / II  
 bcom ldan ḥdas thugs rdo rjes de skad ces gsuñs so/  
 de nas bcom ldan ḥdas de bzin gsegs pa rnam par snañ mdzad/  
 dam tshig gi ḥod zer stug poḥi mchog ces bya baḥi tiñ ñe ḥdzin  
 la sñoms par žugs nas/khro bo mi ḥchi baḥi dam tshig ḥdi/ñid  
 kyi ~~ñi~~ sku dañ gsuñ dañ thugs rdo rje las phyuñ ño /  
 NAMAḤ SAMANTAKĀYABĀKTSITTABADZRĀNĀM / NAMO BADZRAXRODHĀYA  
 MAHĀDAMSTROTKATĀBHAIṚABĀYA ASIMUSALAPARASUPĀSAHASTĀYA OM  
 AMRITAKUNḌALI KHA KHA KHĀHI KHĀHI TIṢṬHA TIṢṬHA BANDHA BANDHA  
 HANA HANA DAHA DAHA GARDZA GARDZA BISPHOTĀYA BISPHOTĀYA  
 SARBABIGHNAN BINĀYAKĀN MAHĀGANĀPATIDZĪBITĀNTAKARĀYA SVĀHĀ /  
 de nas ḥdi ni gsuñs tsam gyis/saṅs rgyas grags pa chen po kun/  
 brgyal zin rab tu ḥjigs gyur nas/rdo rjeḥi sku ni rjes su dran/ I2  
 snags rnams kun gyi sbyor ba dāñ/rdo rje bskrad paḥi las rnams la/  
 saṅs rgyas ñid kyi dpuñ dag kyañ/tshul bzin byas na skrod paḥgyur/I3  
 de nas bcom ldan ḥdas de bzin gsegs pa rin chen tog/saṅs rgyas  
 kyi ḥod zer rdo rje žes bya baḥi tiñ ñe ḥdzin la sñoms par žugs  
 nas/rdo rje khro bo gzan gyis mi thub pa ḥdi/ñid kyi sku dañ gsuñ  
 dañ thugs rdo rje las phyuñ ño/  
 NAMAḤ SAMANTAKĀYABĀKTSITTABADZRĀNĀM / OM HŪM DZINA RIṬIṬṬA  
 HŪM HŪM PHAṬ PHAṬ SVĀHĀ /  
 de nas ḥdi ni gsuñs tsam gyis/saṅs rgyas bdag ñid che skyes kun/  
 ḥjigs zin kun tu skrag gyur te/byaṅ chub sems ni rjes su dran/ I4  
 srin po ma ruñs gtum po dañ / ḥjigs pa chen po ḥkhrugs pa dañ /  
 rdo rje sems kyis rab sbyar na/las rnams cho ga bzin du byed / I5  
 de nas bcom ldan ḥdas de bzin gsegs pa tshe dpag tu med pa/dpag  
 tu med pa rdo rje ḥbyuñ ba žes bya baḥi tiñ ñe ḥdzin la sñoms par  
 žugs nas/padmo ḥbyuñ ba rdo rje khro bo chen po ḥdi/ñid kyi sku  
 dañ gsuñ dañ thugs rdo rje las phyuñ ño/

NAMAḤ SAMANTAKĀYĀVĀKCITTAVAJRĀNĀM / OM HŪM HŪM HŪM TARULA  
 VIRULA SARVAVIṢAGHĀTAKA JVALITASPHULINGA ATĪTĀTĪTAHĀSA  
 KESARISATĀTOPATAṆKĀRA VAJRAKHURANIRGHĀTANA CALITAVASUDHĀ-  
 TULA NĪSVĀSAMĀRUTOTKṢIPTADHARAṆĪDHARA BHĪṢAṆĀTĪTĀTĪTAHĀSA  
 APARIMITABALAPARĀKRAMA ĀRYAGAṆABHĪTABHŪTAGAṆĀDHYUṢITA  
 BUDDHA BUDDHA HAYAGRĪVA KHĀDA KHĀDA PARAMANTRĀN CHINDA  
 CHINDA SIDDHIM ME DĪṢA ĀVEŚAYA SARVAJVARAPIŚĀCĀN SARVA-  
 GRAHEṢVAPRATIHAṬO BHAVA VAJRADAMṢṬRA KIṆ CIRĀYASI IDAM  
 DUṢṬAGRAHAṆ DUṢṬASARPAM VĀ DHUNA DHUNA MATHA MATHA MARDĀ  
 MARDĀ PĀTAYA PĀTAYA MAṬA MAṬA BANDHĀBANDHA BUDDHADHARMA-  
 SAṆGHANUJĪNĀTAM KARMA KURU SĪGHRAM HAYAGRĪVĀYA PHAṬ VAJRĀYA  
 PHAṬ VAJRAGĀTRĀYA PHAṬ VAJRANETRĀYA PHAṬ VAJRADAMṢṬRĀYA  
 PHAṬ VAJRAKHURĀYA PHAṬ VAJRAKHURANIRGHĀTANĀYA PHAṬ PARA-  
 MANTRAVINĀŚĀYA PHAṬ TRAILOKYABHAYAMKARĀYA PHAṬ SARVAKARM-  
 EṢVAPRATIHAṬĀYA PHAṬ VAJRAKULASAMTRĀSANĀYA PHAṬ HŪM HŪM  
 HŪM PHAṬ PHAṬ PHAṬ SVĀHĀ /

athāsmiṇ<sup>I</sup> nīścāritamātre dharmavajrāmahāgrājāḥ<sup>2</sup> /  
 bhītāḥ saṃmūrccam āpede jñānarājam anusmaran // I6  
 khadhātum viśasaṃpūrṇaṃ vajrahalāhalaprabham /

karoti nirviṣaṃ sarvaṃ krodharājapracodanaḥ // I7

ity āha ca /

atṛa bhagavān amoghasiddhis tathāgataḥ amoghasamayasaṃ-  
 bhavaketuvajraṃ nāma samādhiṃ samāpadyemaṃ nīlavajra-  
 daṇḍakrodharājam svakāyavākcittavajrebhyo nīścārayan /  
 NAMAḤ SAMANTAKĀYĀVĀKCITTAVAJRĀNĀM / OM EHYEHI BHAGAVAN  
 NĪLAVAJRADANḌA TURU TURU HULU HULU HĀ HĀ GULU GULU  
 GULĀPAYA GULĀPAYA KRAMA KRAMA BHAGAVAN VĀYUVEGENA BHŪTĀN  
 SĪGHRAM DAHA DAHA DARA DARA VAHA VAHA PACA PACA MATHA  
 MATHA PĀTAYA PĀTAYA MAṬA MAṬA MOṬĀPAYA MOṬĀPAYA SARVAKAR-  
 MĀṆI CHINDA CHINDA BHAKṢAYA BHAKṢAYA MEDAM ASYA MEDAMAJJA-  
 RUDHIRAPRIYA EHYEHI BHAGAVAN SARVAVIGHNĀNI SARVAVIDYĀNI  
 SARVAMANTRĀNI SARVAMŪLAKARMĀNI KRTRIMAVISĀDINI SARVAGRAHAṆ

NAMAḤ SAMANTAKĀYABĀKTSITTABADZRĀNĀM / OM HŪM HŪM HŪM TARULA  
 BIRULA SARBABIṢAGHĀTAKA DZVALITABISPHULINGA ATṬĀṬṬAHĀSA  
 KESARISATĀTOPATAMKĀRA BADZRĀKHURANIRGHĀTANA TSALITABASUDHĀTULA  
 NISVĀSAMĀRUTOTKṢIPTADHĀRANĪDHARA BĪṢANA ATṬĀṬṬAHĀSA APARAMITA-  
 BALAPARĀKRAMA ĀRYAGAṆABHĪTABHŪTAGAṆĀDHYUṢITA BUDDHA BUDDHA  
 HAYAGRĪBA KHĀDA KHĀDA PARAMANTRĀN TSHINDA TSHINDA SIDDHIM ME  
 DIṢA ĀBESAYA SARBADZVARAPĪSĀTSĀN SARBAGRAHESU APRATIHATO BHABA  
 BADZRADAMṢṬRA KĪN TSIRĀYASI IDAM DUṢṬAGRAHAM DUṢṬASARPAM<sup>VĀ</sup> DHUNA  
 DHUNA MATHA MATHA MĀRDA MĀRDA PĀṬAYA PĀṬAYA MAṬA MAṬA BANDHA  
 BANDHA BUDDHA DHARMA SAMGHA ANUDZÑĀTAM KARMA KURU HAYAGRĪBĀYA  
 PHAṬ BADZRĀYA PHAṬ BADZRAGĀTRĀYA PHAṬ BADZRANETRĀYA PHAṬ  
 BADZRADAMṢṬRĀYA PHAṬ BADZRĀKHURĀYA PHAṬ BADZRĀKHURANIRGHĀTANĀYA  
 PHAṬ TRAILOKYABHAYAMKARĀYA PHAṬ SARBAKARMEṢU APRATIHATĀYA PHAṬ  
 BADZRĀKULASANTRĀSANĀYA PHAṬ HŪM HŪM HŪM PHAṬ PHAṬ PHAṬ SVĀHĀ /  
 de nas ḥdi ni gsuñs tsam gyis/chos.kyi rdo rje che mchog skyes/  
 ḥjigs śiñ rab tu brgyal bar ḥgyur/ye śes rgyal po rjes su dran/ I6  
 mkhaḥ dbyiñs dug gis yonś gañ ba/rdo rje halahalaḥi ḥod. /  
 khro boḥi rgyal po bskul ba yis/dug rnams thams cad meḍ par byed/I7  
 de nas bcom ldan ḥdas de bñin gsēgs pa gdon mi za bar grub pa  
 gdon mi za baḥi dam tshig ḥbyuñ ba dpal rdo rje źes bya baḥi  
 tiñ ne ḥdzin la sñoms par źugs nas/rdo rje be con sñon po khro  
 boḥi rgyal po ḥdi/ñid kyi sku dañ gsuñ dañ thugs rdo rje las  
 phyuñ no/

NAMAḤ SAMANTAKĀYABĀKTSITTABADZRĀNĀM / OM BHYEHI BHAGABAN NĪLA-  
 BADZRADAṆḌA TURU TURU HULU HULU HĀ HĀ GULU GULU GULĀPAYA GULĀ-  
 PAYA KRAMA KRAMA BHAGABAN BĀYUBEGENA BHUTĀN ŚIGHRAM DAHA DAHA  
 DARA DARA BABA BABA PATSA PATSA MATHA MATHA PĀṬAYA PĀṬAYA MAṬA  
 MAṬA MOṬĀPAYA MOṬĀPAYA SARBAKARMĀNĪ TSHINDA TSHINDA BHAKṢAYA  
 BHAKṢAYA MEDAM ASYA MEDAMADDZARUDHIRAPRIYA BHYEHI BHAGABAN  
 SARBABIGHNANI SARBABIDYĀNĪ SARBAMANTRANĪ SARBAMŪLAKARMĀNĪ  
 KRITRIMABĪṢĀDĪNĪ SARBAGRAHĀN HANA HANA BHAṆḌZA BHAṆḌZA MĀRDA

HANA HANA BHAÑJA BHAÑJA MARDA MARDA IDAM ME KĀRYAM SĀDHAYA  
 HŪM NĪLĀYA NĪLAVAJRADAṆḌĀYĀ TURU TURU VIGHNAVĪNĀYAKA  
 NĀŚAYA NĀŚAYA HURU HURU DĪPTACAṆḌĀYA SARVĀŚĀTRUṆĀM HRDAY-  
 ĀNI PĪḌAYA CHINDA CHINDA PARAVIDYĀNĀM CHEDAKA HŪM VIDYĀNĀM  
 ŚIṢṬAKA SMARA SAMAYAM VAJRADHARAVĀCANAM MARMĀNI NIKRNTAYA  
 HŪM HANA HANA DAHA DAHA KURU KURU TURU TURU HURU HURU  
 PHAT PHAT HŪM HŪM KṚTĀNTĀYA DEVARṢIVIDRĀPAKĀYA HANA HANA  
 VAJRADAṆḌENA SVĀHĀ /

athāsmīn bhāṣitamātre sarvaduṣṭāgrasambhavaḥ /  
 bhītāḥ samtrastamanaso vajrasattvaṃ anusmaran // 18  
 japeṇāṣṭaśatenāyaṃ krodharāja mahāyaśaḥ /  
 ghāṭakaḥ sarvaduṣṭānāṃ vidhicākraprāyojanaiḥ // 19

ity āha ca /

atha bhagavān akṣobhyas tathāgataḥ samantameghaśriyaṃ  
 nāma samādhiṃ samāpadyemaṃ mahābalavajraṃ svakāyavāk-  
 cittavajrebhyaḥ nīścārayan /

NAMAḤ SAMANTAKĀYAVĀKCITTAVAJRĀNĀM / OM HŪM HŪM HŪM PHAT.  
 PHAT PHAT OM UGRĀŚŪLAPĀṆI HŪM HŪM HŪM PHAT PHAT PHAT OM  
 JYOTINIRNĀDA HŪM HŪM HŪM PHAT PHAT PHAT OM MAHĀBALĀYA  
 SVĀHĀ /

athāsmīn bhāṣitamātre sarve nāgā mahā<sup>2</sup>balāḥ /  
 bhītāḥ samtrastamanasaḥ trikāyavajraṃ anusmaran // 20  
 jāpamātraprayogeṇa sarvakarmāṇi sādhayet /  
 anāvṛṣṭisamaye pātayed vārimaṇḍalam // 21

atha bhagavān samantanirghātavajraṃ nāma samādhiṃ samā-  
 padyemaṃ sarvatathāgataḥ kīrājaṃ mahākrodhaṃ svakāya-  
 vākcittavajrebhyaḥ nīścārayan /

NAMAḤ SAMANTAKĀYAVĀKCITTAVAJRĀNĀM / OM ṬAKKI HŪM JAḤ /  
 athāsmīn bhāṣitamātre sarvabuddhā mahātmajāḥ /  
 bhītāḥ samayam āpede trivajrakāyaṃ anusmaran // 22  
 līngaṃ dakṣiṇapādeṇa vajrasattvaprayogataḥ /  
 trivajramantracakreṇa sarvamantrākārṣaṇaṃ bhavet // 23

MARDA IDAM ME KĀRYAM SĀDHAYA HŪM NĪLĀYA NĪLĀBADZRADAṆḌĀYA TURU  
 TURU BIGHNAM BINĀYAKA NĀŚAYA NĀŚAYA HURU HURU DĪPTATSANḌĀYA  
 SARBAŚATRŪNĀM HRIDAYĀNI PIḌAYA TSHINDA TSHINDA PARABIDYĀNĀM  
 TSHEDAKA HŪM BIDYĀNĀM ŚIṢṬAKA SAMAYAMANUSMARA BADZRADHARA-  
 BATSANAM MARMĀNI NIKRINTA HŪM HANA HANA DAHA DAHA KURU KURU  
 TURU TURU HURU HURU PHAṬ PHAṬ HŪM HŪM KRITĀNTAYĀ DEBARIṢI-  
 BIDRĀPAKĀYA HANA HANA BADZRADAṆḌENA SVĀHĀ /

de nas ḥdi ni gsuñs tsam gyis/gdug paḥi mchog las byuñ ba kun/  
 yid ni ḥjigs śiñ rab skrag nas/sems dpāḥi rdo rje rjes su dran/ 18  
 khro boḥi rgyal po grags chen ḥdi/brgya rtsa brgyad du bzlas pa dañ/  
 cho gaḥi tshul bzin bskul ba yis/gdug pa thams cad gsod par ḥgyur/19  
 de nas bcom ldan ḥdas de bzin gsegs pa mi bskyod pas/kun nas  
 sprin dpal zes bya baḥi tiñ ne ḥdzin la sñoms par žugs nas/rdo  
 rje stobs po che ḥdi ñid kyi sku dañ gsuñ dañ thugs rdo rje las  
 phyuñ ño/

NAMAḤ SAMANTAKĀYABĀKTSITTABADZRĀNĀM / OM HŪM HŪM HŪM PHAṬ PHAṬ  
 PHAṬ UGRASŪLAPĀNI HŪM HŪM HŪM PHAṬ PHAṬ PHAṬ OM DZYOTINIRNĀDA  
 HŪM HŪM HŪM PHAṬ PHAṬ PHAṬ OM MAHĀBALĀYA SVĀHĀ /

de nas ḥdi ni gsuñs ma thag/stobs po che <sup>I</sup>yi klu rnams kun /  
 yid ni ḥjigs śiñ rab skrag nas/sku gsum rdo rje rjes su dran/ 20  
 bzlas pa tsam gyi sbyor ba yis/las rnams thams cad sgrub par byed/  
 than pa byuñ baḥi dus na yañ/chu yi dkyil ḥkhor ḥbebs par byed/ 21  
 de nas bcom ldan ḥdas kun tu ḥjoms pa rdo rje zes bya baḥi tiñ  
 ne ḥdzin la sñoms par žugs nas/de bzin gsegs pa thams cad kyi  
 takkiḥi rgyal po khro bo chen po ḥdi/ñid kyi sku dañ gsuñ dañ  
 thugs rdo rje las phyuñ ño/

NAMAḤ SAMANTAKĀYABĀKTSITTABADZRĀNĀM / TAKKI HŪM DZAH /

de nas ḥdi ni gsuñs tsam gyis/saṅs rgyas bdag ñid chen po kun/  
 ḥjigs śiñ dam tshig ldan gyur nas/rdo rje sku gsum rjes su dran/22  
 rdo rje sems dpāḥi sbyor ba yis/linga rkañ pa gyas pas mnan/  
 rdo rje gsum gyi śnags dag gis/śnags rnams thams cad ḥguḡs  
 paḥi mchog/ 23

atha bhagavān jñānamālāmbuvajraṃ nāma samādhiṃ samāpad-  
yemaṃ acalavajracanḍasamayaṃ svakāyavākciṭṭavajrebhyo  
niscārayan /

NAMAḤ SAMANTAKĀYAVĀKCITTAVAJRĀNĀM / OM ACALA KĀṆA CAṆḌA  
NATṬA MATṬA MATṬA MOTṬA MOTṬA ŚATṬA ŚATṬA TATṬA TATṬA  
HANA HANA DAHA DAHA MOHA MOHA MOHAKARA HASA HASA VAJRA-  
HĀSAM KURU HASA HASA MARDARATA MARDARATA GARJA GARJA HANA  
HANA BANDHA BANDHA TIṢṬHA TIṢṬHA ĀVIŚA ĀVIŚA MAHĀMANTRA-  
PĀLAKA DHUNA DHUNA TIṆI TIṆI KHĀDA KHĀDA VIGHNĀN MĀRAYA  
MĀRAYA DUṢṬAM BHAKṢA BHAKṢA SARVĀN KURU KURU KIRI KIRI  
MAHAVIṢAMAVAJRA SPHOṬAYA SPHOṬAYA HŪM HŪM HŪM TRIBALI-  
TARAṄGANARTAKA ĀM ĀM ĀM HĀM HĀM HĀM ACALACETA SPHOṬAYA  
SPHOṬAYA HŪM HŪM HŪM ASAMANTIKA TRĀṬA MAHĀBALA ŚĀTAYA  
PARAMANTRĀN ĀM ĀM HĀM MĀM ŚUDHYATU LOKAS TUṢYATU VAJRĪ  
NAMOSTVAPRATIHAṬABALEBHYAH JVĀLAYA TRĀṬA ASAHA NAMAḤ  
SVĀHĀ /

athāsmiṃ <sup>1</sup>bhāṣitamātre sarve devāḥ sakipkarāḥ /  
mūrcchitās trastamanaso <sup>2</sup>vajrakāyam anusmaran // 24  
anena krodhamantreṇa mahādevādayaḥ surāḥ /  
bhitāḥ samputākāyena ākr̥ṣyanti maharddhikāḥ // 25

atha bhagavān samayaviṣṭambhitavajraṃ nāma samādhiṃ samā-  
padyemaṃ sarvavajradharasamayaṃ samayasumbhamahākrodhaṃ  
svakāyavākciṭṭavajrebhyo niscārayan /

<sup>3</sup>OM SUMBHA NISUMBHA HŪM GR̥ṢṢA GR̥ṢṢA HŪM GR̥ṢṢĀPAYA GR̥ṢṢĀPAYA  
HŪM ĀNAYA HO BHAGAVAN VIDYĀRĀJA HŪM PHAT /

athāsmiṃ bhāṣitamātre sarvakanyā maharddhikāḥ /  
muktakēśa vivastrātma <sup>4</sup>vajrasattvam anusmaran // 26  
vajrasattvapadākrāntaṃ sarvatathāgatādhipam /  
vajrāṅkuśapāśena <sup>5</sup>sarvakanyākaraṇaṃ param // 27

de nas bcom ldan ḥdas ye śes kyi ḥphren baḥi cauḥi rdo rje źes  
bya baḥi tiñ ne ḥdzin la sñoms par źugs nas/mi gyo baḥi rdo rje  
gtum poḥi dam tshig ḥdi/ñid kyi sku dañ gsuñ dañ thugs rdo rje  
las phyuñ no/

NAMAḤ SAMANTAKĀYABĀKTSITTABADZRĀṆĀM / ATSALA KĀṆA TSAṆḌA NAṬṬA  
MAṬṬA MAṬṬA MOṬṬA MOṬṬA ŚAṬṬA ŚAṬṬA TAṬṬA TAṬṬA HANA HANA DAHA  
DAHA MOHA MOHA MOHAKARA HASA HASA BADZRAHĀSAM KURU HASA HASA  
MARDARAṬA MARDARAṬA GARḌZA GARḌZA HANA HANA BANOHA BANDHA  
TIṢṬHA TIṢṬHA ĀBEŚAYA ĀBEŚAYA MAHĀMANTRAPĀLAKA DHUNA DHUNA  
TINI TINI KHĀDA KHĀDA BIGHNĀN MĀRAYA MĀRAYA DUṢṬAM BHAKṢA BHAKṢA  
SARBAṀ KURU KURU KIRI KIRI MAHĀBIṢAṆABADZRA SPHOṬAYA SPHOṬAYA  
HŪM HŪM HŪM TRIBALITARAMĀNARTAKA ĀM ĀM ĀM HĀM HĀM HĀM ATSALA-  
TSEṬA SPHOṬAYA SPHOṬAYA HŪM HŪM ASAMANTIKA TRĀṬA MAHĀBALA  
ŚĀTAYA PARAMANTRĀM ĀM ĀM HĀM HĀM SUDDHYATU LOKA TUṢYATU BADZRI  
NAMOSTU ĀPRATIḤATABALSBHYA DVĀLĀYA TRĀṬA ASAHA NAMA SVĀHĀ /

de nas ḥdi ni gsuñs tsam gyis/lha rnam ḥkhor du bcas pa kun/  
brgyal źiñ yid ni rab skrag nas/rdo rjeḥi sku ni rjes su dran/ 24  
khro bo chen poḥi sñags ḥdi yis/lha chen dag la sogs paḥi lha/  
mthu chen dag kyañ skrag gyur nas/kha sbyar lus su ḥgugs par ḥgyum/25  
de nas bcom ldan ḥdas dam tshig rnam par ḥphrul ba rdo rje źes  
bya baḥi tiñ ne ḥdzin la sñoms par źugs nas/rdo rje ḥdzin thams  
cad kyi dam tshig khro bo chen po gnod mdzes ḥdi/ñid kyi sku dañ  
gsuñ dañ thugs rdo rje las phyuñ no/

OM SUMBHA NISUMBHA HŪM GRIHṆA GRIHṆA HŪM GRIHṆĀPAYA GRIHṆĀPAYA  
HŪM ĀNAYA HO BHAGAVAM BIDYĀRĀDZA HŪM PHAṬ /

de nas ḥdi ni gsuñs tsam gyis/bu mo mthu chen thams cad ni/  
skra bśig gos dañ bral gyur nas/rdo rje sems dpaḥ rjes su dran/ 26  
rdo rje sems dpaḥi źabs kyis mnan/de bźin gśegs pa kun bdag poḥi/  
rdo rje lcags kyu źags pa yis/bu mo rnam ni ḥgugs paḥi mchog/ 27

atha bhagavān mahāsamayatattvotpattivajraṃ nāma samādhiṃ  
 samāpadyedaṃ mahāsamaya<sup>I</sup>trivajraguhyavākṣamayatattvapadaṃ  
 svakāyavākcittavajrebhyaḥ niścārayan /

buddhāvajratrikāyeṣu vajrasattvavibhāvanā /

pāśavajrāṅkuśadharair buddhākarṣaṇam uttamam // 28

buddhavākkāyayogena mahācākraprayogataḥ /

vajrasattvo mahārājā dhruvam ākṛṣyate sadā // 29

cakrapadmamahāvajrais trivajrābhedyabhāvanaiḥ /

vajrāṅkuśaprabhedena sarvamantrākaraṣaṇam<sup>3</sup> param // 30

svamantrapuruṣaṃ dhyātvā sarvavajramayaṃ śivam /

kanyāṃ tu mānuṣīṃ śreṣṭhāṃ hr̥dvajrāṅkuśayogataḥ // 31

vātamaṇḍalāyogena<sup>4</sup> dhruvam ākṛṣyate sadā /

vairocanamahābimbaṃ bhāvayec candramaṇḍalam // 32

śaciṃ tatra sthitāṃ cinted vajrāṃṣṭaprayogataḥ /

pañcāśavarāṇaṃ uccārya dhruvam ākṛṣyate sadā // 33

vajrāṅkuśamahābimbaṃ tikṣṇapajvālāsama<sup>5</sup>prabham /

vajramaṇḍalikaṃ dhyātvā khakanyākaraṣaṇam uttamam // 34

svakrodhava<sup>6</sup>ajrasamayaṃ vajrapātālavāsinam /

sūlavajrāṅkuśapāśair<sup>5</sup> daityakanyākaraṣaṇam<sup>6</sup> param // 35

gairikāṃ khaṭikāṃ vāpi vajrāṅkuśaprayogataḥ /

candroparāgasamaye mukhe prakṣipyā sādhayet // 36

brahma<sup>8</sup>dirudradevānāṃ<sup>9</sup> nāma yasya likhet svayam /

āgacchanti bhayatrastā vāgvajravaco yathā // 37

sarvākāravaropetaṃ mañjuvajraṃ vibhāvayet /

yamāntakaṃ mahākrodhaṃ vajrāṅkuśaṃ vicintayet /

kalpoddāhamahācakraṃ dhyātvā yakṣiṃs tu bhuñjayet // 38

ity āha ca /

de nas bcom ldan ḥdas dam tshig chen poḥi de kho na ḥid ḥbyuñ  
 ba rdo rje źes bya baḥi tiñ ḥe ḥdzin la sñoms par źugs nas/dam  
 tshig chen poḥi rdo rje gsum gyi gsañ ba gsuñ gi dam tshig gi  
 de kho na ḥid kyi gnas ḥdi/ḥid kyi sku dañ gsuñ dañ thugs rdo  
 rje las phyuñ ḥo/  
 sañs rgyas rdo rje sku gsum la/rdo rje sems dpaḥ rnam par bsgom/  
 źags pa rdo rje kyo ba ḥdzin/sañs rgyas dgug pa dam paḥo/ 28  
 sañs rgyas sku gsuñ sbyor ba yi/ḥkhor lo chen poḥi sbyor ba yis/  
 rdo rje sems dpaḥ rgyal po che/rtag tu ḥes par khugs par ḥgyur/ 29  
 mi phyed rdo rje gsum bsgoms pas/ḥkhor lo padmo rdo rje che/  
 rdo rje kyo baḥi khyad par gyis/sñags rnams thams cad  
 dgug paḥi mchog/30  
 thams cad rdo rjeḥi dños źi ba/rañ sñags skye bu bsgoms nas ni/  
 mi yi bu mo mchog rnams kyi/sñiñ khar rdo rje kyo ba sbyor/ 31  
 rlun gi dkyil ḥkhor sbyor ba yis/ḥes par rtag tu ḥgugs par ḥgyur/  
 zla baḥi dkyil ḥkhor dag la ni/rnam par snañ mdzad gzugs  
 chen bsgom/ 32  
 de na śatsi gnas par bsam / rdo rje mi ḥchiḥi sbyor ba yis/  
 lan grañs lña bcu brjed na ni/ḥes par rtag tu ḥgugs par ḥgyur/ 33  
 rdo rje kyo ba gzugs chen po/ḥbar ba rdo rje ḥdra baḥi ḥod/  
 rdo rje dkyil ḥkhor bsgoms na ni/nam mkhaḥi bu mo ḥgugs paḥi gnas/34  
 khro bo rdo rje dam tshig ni/rdo rje sa ḥog gnas pa dag /  
 śūla rdo rje kyo baḥi gnas / lha min bu mo ḥgugs paḥi gnas / 35  
 btsag gam rdo rgyus dag kyañ ruñ/rdo rje kyo baḥi sbyor ba yis/  
 zla ba gzas ni zin paḥi tshe/khar bcug nas ni bsgrub par bya/ 36  
 tshañs pa drag po la sogs lha/rañ gi min rnams bris nas ni/  
 rdo rje gsuñ gi bkaḥ bzin du/ḥjigs śiñ skrag nas ḥoñ bar ḥgyur/ 37  
 rnam paḥi mchog rnams kun ldan pa/rdo rje ḥjam pa rab tu bsgom/  
 khro bo chen po gśin rje gśed/rdo rje kyo ba rnam par bsam /  
 bskal paḥi sreg paḥi ḥkhor lo che/bsgoms nas gnod sbyin  
 mo dag spyad/ 38

mudrābhedenā sarveṣāṃ mantrabhedenā sarvathā /  
 ākarṣaṇapadaṃ proktaṃ na cen nāśam avāpnuyāt // 39  
 vajrasattvo mahārājā codanīyo muhurmuḥuḥ /  
 sa eva sarvamantrāṇāṃ rājā paramasāśvataḥ // 40

atha bhagavān samantavijñāmbhitajñānavajraṃ nāma samādhiṃ  
 samāpadyemāṃ vajraikajaṭāṃ nāma mahā<sup>I</sup>śamayarājavāgvajrāgrīṃ  
 svakāyavāk-cittavajrebhyo niścārayan /

OM ŚŪLINI SVĀHĀ /

athāśyāṃ bhāṣita<sup>2</sup>mātrāyāṃ nāgakanyā maharddhikāḥ /  
 dahyamānā vivast<sup>3</sup>rātma buddhabodhim anusmaran // 41  
 anayā mantravidyayā sarve ākrṣyanti pannagāḥ /  
 nāgakanyāṃ viśālākṣīṃ samayākṣyopabhuñjayet // 42

atha bhagavān gaganasamayasaṃbhavavajraṃ nāma samādhiṃ  
 samāpadyemāṃ mahādharmaśamayavajrabhṛkuṭīṃ svakāyavāk-  
 cittavajrebhyo niścārayan /

OM BHAYANĀŚANI TRĀSANI TRĀSA TRĀSAYA BHRKUṬI TAṬI VAIRAṬI  
 ŚVETA ŚVETA JAṬINI SVĀHĀ /

athāśyāṃ gītamātrāyāṃ sarvavidyādhārātma<sup>4</sup>jāḥ /  
 kampitā bhayaṃ āpede jñānavajraṃ anusmaran // 43  
 vidyādharamahākanyāṃ calatkanakakuṇḍalām /  
 ākrṣya samayādyena anayā mantravidyayā // 44  
 nirodhavajrārājena niṣpannenāgracāruṇā<sup>5</sup> /  
 trivajrajñānasambhūtaḥ kṣaṇād ākrṣyanti sarvataḥ // 45  
 athavā sarvakrodhānāṃ lakṣajāpēna mantriṇāḥ /  
 sarvakarmakarāḥ proktā vijāneṣu mahatsu ca // 46  
 ācāryanindanaparā mahāyānāgranindakāḥ /  
 mārāṇīyāḥ prayatnena athavā sthānacālanam /  
 anena bodhiṃ paramāṃ mantrasiddhiṃ ca prāpnuyāt // 47

kun gyi phyag rgyaḥi khyad par dañ/sñags kyi khyad par thams cad du/  
 dgug par dag ni thabs su gsuñs/gžan du byas na ḥjig par ḥgyur/ 39  
 rdo rje sems dpaḥ rgyal po che/yañ dañ yañ du bskul bar bya/  
 de ḥid sñags rnams thams cad kyi/rgyal po mchog tu rtag paḥo/ 40  
 de nas bcom ldan ḥdas nam mkhaḥ kun du rnam par ḥphrul baḥi ye śes  
 rdo rje źes bya baḥi tiñ ḥe ḥdzin la sñoms par źugs nas/rdo rje  
 thor tshugs gcig ma dam tshig chen po gžan gyis mi thub paḥi gsuñ  
 rdo rjeḥi mchog ḥdi/ḥid kyi sku dañ gsuñ dañ thugs rdo rje las  
 phyuñ no/

OM SŪLINI SVĀHĀ /

de nas ḥdi ni gsuñs tsam gyis/klu yi bu mo mthu chen rnams /  
 tshig par gyur ciñ gos dañ bral/saḥs rgyas byañ chub rjes su dran/41  
 sñags kyi rig pa ḥdi yis ni /klu rnams thams cad ḥgugs par ḥgyur/  
 klu yi bu mo mig bzañ dag / bkug nas ḥe bar spyad par bya / 42  
 de nas bcom ldan ḥdas nam mkhaḥi dam tshig ḥbyuñ ba rdo rje źes  
 bya baḥi tiñ ḥe ḥdzin la sñoms par źugs nas/chos chen poḥi dam  
 tshig rdo rje khro gñer ma ḥdi/ḥid kyi sku dañ gsuñ dañ thugs  
 rdo rje las phyuñ no/

OM SARBABHAYANĀSĀYA TRĀSANI TRĀSA TRĀSĀYA-BHERAṬI BHRĪKUṬI TAṬI  
 BAIRAṬI ŚVETA ŚVETA DZAṬINI SVĀHĀ /

de nas ḥdi ni gsuñs tsam gyis/ rig pa ḥdzin paḥi bu mo kun /  
 rab tu ḥdar bar gyur nas kyañ/ ye śes rdo rje rjes su dran / 43  
 rig pa ḥdzin paḥi bu mo mchog/gser gyi rna cha gyo ba rnams/  
 sñags kyi rig pa ḥdi dañ ni / dam tshig la sogs pa yis dgug/ 44  
 ḥgog paḥi rdo rje rgyal po ni/yons su rdzogs pa mdzes mchog gis/  
 ye śes rdo rje gsum las byuñ/ kun nas de ma thag tu ḥgugs / 45  
 yañ na khro bo thams cad ni / dben paḥi gñas ni chen po ru /  
 sñags pas ḥbum du bzlas byas na/las rnams thams cad byed par bśad/46  
 rdo rje slob dpon smod pa dañ / theg pa chen po smod pa dag /  
 nan tan du ni gsad par bya / yañ na gñas nas spo bar bya /  
 ḥdi yis byañ chub mchog dañ ni/sñags kyi dños grub thob par ḥgyur/47

ity āha ca /

daśadiksarvasāttvānāṃ kāyavākcittaghātanam /  
bhāvanīyaṃ vidhānena ripūṇāṃ duṣṭacetasāṃ // 48  
rudhirārdraṃ salilārdraṃ viṣmūtrārdraṃ va kārayet/  
prāvṛtya līṅgam ākramya krodharājaṃ prayojayet /  
śatāṣṭaparipūrṇena dhruvaṃ buddho'pi śīryate // 49

ity āha ca /

salilārdragataṃ vastraṃ kṛtvā krodhāgrabandhanāt /  
līṅgaṃ<sup>2</sup> vāmapadenākramya dhruvaṃ buddho'pi naśyati // 50  
viṣmūtrārdragataṃ vastraṃ pūṭigandhajugupsitam /  
prāvṛtya mantraṃ āvartec chuṣyate mriyate kṣaṇāt // 51  
bhasmodakārdragataṃ vastraṃ prāvṛtya krodhasaṃkulam/  
śatāṣṭavārān uccārya vajrasattvo'pi śīryate // 52

ity āha ca /

salilārdragataṃ vastraṃ prāvṛtya kruddhacetasā /  
nagno muktaśīkho bhūtvā vikaṭotkaṭasaṃbhramaḥ /  
līṅgaṃ pādēna cākramya khadhātum api nāśayet // 53

ity āha ca /

mātrgrhe śmaśāne vā sūnyaveśmani catuṣpathe /  
ekalīṅgaikavṛkṣe vā abhicāraṃ samārabhet // 54  
mānuṣāsthimayaṃ kilam aṣṭāṅgulapramāṇataḥ /  
śatāṣṭavārān<sup>3</sup> abhimantrya aridvāreṣu gopayet // 55  
buddhas trikāyavarado jñānājñānavivarjitaḥ /  
pakṣābhyantarapūrṇena bhraśyate mriyate'pi vā // 56  
kapālaṃ paripūrṇaṃ vā prāpya<sup>4</sup> vījño viśeṣataḥ /  
likhen mantrapadaṃ tatra jāpayā vajrabhāṣayā // 57  
aridvāre'thavā<sup>5</sup> grāme gopya uccāṭayed dhruvam /  
tālapatre'thavānyatra krodhamantraṃ samālikhet /  
arigrhe'thavā dvāre gopya naśyate<sup>6</sup> śuśyati // 58

ity āha bhagavaṃ mahāsamaya<sup>6</sup>kētuvajraḥ /

zes bcom ldan h̄das rdo rje h̄chan chen pos gsuñs so/yañ gsuñs pa/  
 phyogs bcuñi sems can thams cad kyi/lus dañ ñag sems gsad par ni/  
 gdug sems ldan pañi dgra rnams la/cho ga bzin du bsgom par bya/ 48  
 khrag dañ chu yis gser pañam / bsañ gcis gser bar byas pañi gos/  
 bgos nas lĩga rkañ pas mnan / khro boñi rgyal po sbyar bar bya/  
 brgya rt̄sa brgyad ni yon̄s bzlas na/sañs rgyas kyañ ni ñes par h̄jig/49  
 yañ gsuñs pa/

chu yis gos ni gser bar byas / khro bo mchog gis bcin̄s pa yis /  
 lha chen rkañ gyon gyis mnan na/sañs rgyas dag kyañ ñes par h̄jig/50  
 bsañ gcis gser bar byas pañi gos/ ñan pa rul ba dri mnan pa /  
 bgos te sn̄ags ni bzlas byas na/skad cig gis skams h̄chi bar h̄gyur/51  
 thal bañi skyo mas gser pañi gos/bḡos na khro bas h̄khrugs bzin du/  
 brgya rt̄sa brgyad du bzlas nas ni/rdo rje sems dpañan  
 h̄jig par h̄gyur/ 52

yañ gsuñs pa/  
 gcer bur phud de skra b̄sig la/h̄jigs pañi tshul du gtsigs s̄in̄ h̄gyur/  
 rkañ pas lĩga mnan na ni/nam mkhañi dbyin̄s kyañ h̄jig par h̄gyur/ 53  
 ma moñi gn̄as sam dur khrod dam/khañ stoñ dañ ni b̄zi mdo dañ /  
 mtshan gcig dañ ni s̄in̄ gcig druñ/mñon par spyod pa br̄tsam par bya/54  
 mi rus las byas phur bu ni / sor brgyad pa yi tshad dag la /  
 brgya rt̄sa brgyad du bzlas byas te/dgra boñi sgo khar sbas na ni/55  
 sañs rgyas sku gsum mchog sbyin̄ pa/ses dañ mi ses rnam spañs pa/  
 zla ba phyed ni tshun chad kyis/b̄skams sam yañ na h̄chi bar h̄gyur/56  
 yañ na thod pa gañ ba dag / khyad par du ni mkhas pas b̄tsal /  
 der ni sn̄ags kyi tshig bris te/rdo rjeñi tshig gis bzlas par bya/57  
 dgra yi sgoñam groñ dag tu / sbas na ñes par skrod par h̄gyur /  
 talañi lo mañam gzan lañan ruñ/khro boñi sn̄ags ni kuñ bris la/  
 dgra yi groñ ñam sgo dag tu/sbas na h̄chiñam b̄skams par h̄gyur/ 58  
 bcom ldan h̄das dam tshig chen poñi dpal rdo rjes de skad ces  
 bkañ stsal to/

atha bhagavān sarvatathāgatakāyavākcittanibandhanavajraṃ  
 nāma samādhiṃ samāpadyemaṃ sarvatraidhātukakāyavākcitta-  
 kīlanamantraṃ nāma svakāyavākcittavajrebhyo niścārayan /  
 OM̐ GHA GHA GHĀTAYA GHĀTAYA SARVADUṢṬĀN PHAT̐ KĪLAYA KĪLAYA  
 SARVAPĀPĀN PHAT̐ HŪM̐ HŪM̐ HŪM̐ VAJRAKĪLAYA VAJRADHARA AJÑĀ-  
 PAYATI KĀYAVĀKCITTAVAJRAṃ KĪLAYA HŪM̐ PHAT̐ /

athāsmiṃ bhāṣitamātre sarve <sup>2</sup>buddhā maharddhikāḥ /  
 mūrccitā bhayaṃ āpannāḥ khavajracittam anusmaran // 59  
 mānuṣāsthimayaṃ kīlaṃ athavā khadirāgrajaṃ /  
 ayomayakṛtaṃ kīlaṃ trivajrakāyavināśanam // 60  
 vajrasattvaṃ samādhāya sphuliṅgākulasuprabham /  
 trivajrakāyaparyantaṃ bimbaṃ dhyātvā prayojayet // 61  
 vairocanamahāmudrāṃ athavā rāgavajriṇaḥ /  
 yamāntakamahāmudrāṃ dhyātvā trivajrakīlanam // 62  
 kuṇḍalāmṛtavajreṇa duṣṭakrūrānikṛntanam /  
 kartavyaṃ vajrayogena buddhasyāpi mahātmanaḥ // 63  
 hṛdayaṃ yāvat pādāntaṃ vajrakīlavibhāvanam /  
 ūrdhvaṃ tad eva samayaṃ idaṃ kīlaviṣṭambhitam // 64  
 dhyānavajraprayogeṇa dhruvaṃ buddho'pi kīlyate /  
 vajrasattvo mahārāja kīlayaṃ mriyate laghu // 65

atha bhagavān mahāvairocanaḥ <sup>4</sup>kāyaviṣṭambhitavajraṃ nāma  
 samāpadyemaṃ kāyasamayākṣepavajrakīlanamantraṃ svakāya-  
 vākcittavajrebhyo niścārayan /

OM̐ CHINDA CHINDA HANA HANA DAHA DAHA DĪPTAVAJRACAKRA  
 HŪM̐ PHAT̐ /

de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyi sku dan  
 gsun dan thugs nes par ḥchin ba rdo rje zes bya baḥi tin ne  
 ḥdzin la sñoms par žugs nas/rdo rje khams gsum pa thams cad  
 kyi sku dan gsun dan thugs gnou pa zes bya baḥi snags ḥdi/  
 ḥid kyi sku dan gsun dan thugs rdo rje las phyun no/

OM GHA GHA GHĀTAYA GHĀTAYA SARBADUṢṬĀN PHAṬ PHAṬ KĪLAYA  
 KĪLAYA SARBAPĀPĀM PHAṬ PHAṬ HŪM HŪM HŪM BADZRĀKĪLAYA BADZRA-  
 DHARA ĀDZĀPĀYATI KĀYABĀKTSITTABADZRA KĪLAYA HŪM HŪM HŪM  
 PHAṬ PHAṬ /

de nas ḥdi ni gsuns ma thag / saṅs rgyas rdzu ḥphrul chen po kun/  
 brgyal zin rab tu ḥjigs gyur nas/nam mkhaḥ rdo rje thugs  
 dran ḥgyur / 59  
 mi rus las byas phur buḥam / yaṅ na seṅ ldeṅ rtse las skyes/  
 lcags las byas paḥi phur bu dag/rdo rje sku gsum ḥjig par byed/ 60  
 ḥod ḥphro ḥkhrug ciṅ mdaṅs bzaṅ baḥi/rdo rje sems dpar mñam bzag la/  
 rdo rje sku ni gsum gyi mthar/gzugs brñan bsams nas sbyar bar bya/61  
 rnam par snaṅ mdzad rgya chen nam/yaṅ na ḥdod chags rdo rje can/  
 gsin rje gsed kyi rgya chen dag/bsams na rdo rje gsum yaṅ gnou/ 62  
 rdo rje bdud rtsi ḥkhyil ba yis/gdug ciṅ khro ba tshar bcaḍ la/  
 saṅs rgyas bdag ḥid chen po yaṅ/rdo rjeḥi sbyor bas bya ba yin/ 63  
 sñin kha nas ni rkaṅ paḥi mthar/rdo rje phur bu rnam par bsgom/  
 goṅ duḥaṅ dam tshig de ḥid bya/ḥdi ni phur buḥi rnam ḥphrul yin/ 64  
 bsam gtan rdo rjeḥi sbyor ba yis/saṅs rgyas dag kyaṅ nes par ḥdebs/  
 rdo rje sems dpaḥ rgyal po che/phur bus btab na myur du ḥchi/ 65  
 de nas bcom ldan ḥdas rnam par snaṅ mdzad chen po/sku rnam par  
 ḥphrul ba zes bya baḥi tin ne ḥdzin la sñoms par žugs nas/skuḥi  
 dam tshig tsham<sup>2</sup> nam gyis gnou pa zes bya baḥi snags ḥdi/ḥid kyi  
 sku dan gsun dan thugs rdo rje las phyun no/

OM BADZRA TSHINDA TSHINDA HANA HANA DAHA DAHA DIPTABADZRATSAKRA  
 HŪM PHAṬ /

anyonyaveṣṭanākāram aṅguṣṭhapadamīlanam /  
 vairocānapadākrāntaṃ vajrakīlanipātanam // 66  
 hatamātre mahāsaṭtve trikāyavajrasambhavaḥ /  
 uttiṣṭhet samayāgreṇa na cen nāśapadaṃ bhāvet<sup>I</sup> // 67

atha bhagavān lokaśvaro vāgvijrmbhitavajraṃ nāma samādhiṃ  
 samāpadyemaṃ vāksamayākṣepakīlanamantraṃ svakāyavākcitta-  
 vajrebhyo niścārayan /

OM HRIḤ BHUR BHUVAḤ /  
 vikasitajñānapadmena<sup>2</sup> vajrāṅguliniveśanam /  
 rāgavajrapadākrāntaṃ vajrakīlanipātanam // 68  
 hatamātre mahāvajre trikāyā<sup>5</sup>malasambhavaḥ /  
 uttiṣṭhet<sup>6</sup> hatamātreṇa na cen nāśapadaṃ bhāvet<sup>I</sup> // 69

atha bhagavān mahāvajradharas cittavijrmbhitavajraṃ nāma  
 samādhiṃ samāpadyemaṃ cittasamayākṣepakīlanamantraṃ sva-  
 kāyavākcittavajrebhyo niścārayan /

OM VAJRARĀJA HŪM /  
 pañcaśūlanibandhena<sup>7</sup> sphuliṅgākulabhāvanam /  
 cittavajrapadākrāntaṃ vajrakīlanipātanam // 70  
 hatamātre mahāvajre trivajrāmā<sup>5</sup>lasambhavaḥ /  
 uttiṣṭhet<sup>6</sup> hatamātreṇa na cen nāśapadaṃ bhāvet<sup>I</sup> // 71  
 samyagvidhānamārgēṇa kāyavākcittayogataḥ /  
 khadhātu vajraparyantaṃ kilāyen nātra saṃśayaḥ // 72  
 ity āha bhagavān mahāvajrakīlaḥ /

atha buddhās trikāyāgrāḥ sattvadhātuhitaiṣiṇaḥ /  
 tuṣṭāḥ prāmodyasaṃprāptā idaṃ ghoṣam akārayan<sup>9</sup> // 73

phan tshun dkri bañi tshul du bya/mthe bo gzi ni rab tu bsdam/  
 rnam par snañ mdzad tshul gnas te/rdo rje phur bus ñes par gdab/66  
 btab ma thag tu sems dpañ che / rdo rje sku gsum las byuñ ba /  
 dam tshig mchog gis ldan bar ñgyur/yañ na ñchi bañi gnas su ñgyur/67  
 de nas bcom ldan ñdas ñjig rten dbañ phyug gsuñ rnam par ñphrul  
 ba rdo rje zes bya bañi tiñ ñe ñdzin la sñoms par zugs nas/gsuñ  
 gi dam tshig tsham ñam gnou pa rdo rjeñi sñags ñdi/ñid kyi sku  
 dan gsuñ dan thugs rdo rje las phyuñ no/

OM HRI BHUR BHUBA /

ye ses padmo kha phye ba / rdo rje sor mo ñes par gzag /  
 ñdod chags rdo rjeñi tshul gnas te/rdo rjeñi phur bu ñes  
 par ñdebs / 68  
 btab ma thag tu rdo rje che / sku gsum dri med las byuñ ba /  
 btab pa tsam gyis ldan bar ñgyur/yañ na ñchi bañi gnas su ñgyur/69  
 da nas bcom ldan ñdas rdo rje ñdzin chen po/thugs rnam par ñphrul  
 ba rdo rje zes bya bañi tiñ ñe ñdzin la sñoms par zugs nas/thugs  
 kyi dam tshig tsham ñam gyis gnou pañi sñags ñdi/ñid kyi sku dan  
 gsuñ dan thugs rdo rje las phyuñ no/

OM BADZRARADZA HUM /

rtse mo lha par bcins nas ni/ñod ñphro mañ po ñkhrigs par bsgom/  
 rdo rje thugs kyi tshul gnas te/rdo rje phur bus ñes par gdab/ 70  
 btab pa tsam gyis rdo rje che / rdo rje dri med gsum las byuñ /  
 btab ma thag tu ldan bar ñgyur/yañ na ñchi bañi gnas su ñgyur/ 71  
 sku gsuñ thugs kyi sbyor ba yis/cho ga legs par byas nas ni/  
 mkhañ dbyins rdo rje mthas klas par/phur bus ñdebs par gdou mi za/72  
 bcom ldan ñdas rdo rje phur bu chen pos de skad ces bkañ stsal to/  
 de nas sañs rgyas sku gsum mchog/sems can khams la phan mdzad pa/  
 mñas siñ rab tu dgyes gyur nas/gsuñ ni ñdi skad bkañ stal to/ 73

aho vajrapadaṃ śreṣṭhaṃ aho sārāsamuccayaṃ /  
 aho dharmapadaṃ śāntaṃ aho vajravidāraṇaṃ // 74  
 kīlanaṃ sarvabuddhānāṃ bodhisattvaṃ<sup>I</sup> mahāyaśāṃ<sup>2</sup> /  
 kāyavākcittavajrāṇāṃ kīlanaṃ samudāhṛtaṃ // 75  
 idaṃ tat sarvamantrāṇāṃ kīlanaṃ tattvasaṃbhavaṃ /  
 kāyavākcittavaradaṃ mantratattvasamuccayaṃ // iti /76

kāyavākcittādbhutamantṛākarsaṇavijṛmbhitarājo nāma  
 samādhipaṭālaś caturdaśaḥ /

e maḥo gsañ baḥi gnas kyi mchog / e maḥo sñiñ po kun bsdus pa /  
 e maḥo chos kyi gnas źi ba / e maḥo rdo rje rnam par ḥjoms / 74  
 phur ḥdebs sañs rgyas thams cad dañ/byañ chub sems dpaḥ  
 grags chen te /  
 sku gsuñ thugs kyi rdo rje rnams/phur bus gdab pa yañ dag bśad/ 75  
 ḥdi ni sñags rnams thams cad kyi/phur glab de ñid las byuñ ba/  
 sku gsuñ thugs ni mchog sbyin paḥi/sñags kyi de ñid don  
 bsdus paḥo / 76

sku dañ gsuñ dañ thugs rmad du byuñ baḥi sñags kyis ḥgugs paḥi  
 rnam par ḥphrul baḥi rgyal po źes bya baḥi leḥu ste bcu bźi paḥo/

atha vajradharo rājā sarvākāśo mahākṣaraḥ /	
sarvābhiṣekasarvajño vāgvajram ūdirayan //	I
dvādaśābdikāṃ kanyā <sup>2</sup> caṇḍālasya mahātmanaḥ /	
sādhayet sādako nityaṃ vijaneṣu viśeṣataḥ //	2
viṣmūtrasamayādyena caturasraṃ vidhānataḥ /	
maṇḍalaṃ kārayet tatra vajramaṇḍalabhāvanaiḥ //	3
sarvalakṣaṇasaṃsuddhāṃ cāruvaktrāṃ suśobhanāṃ /	
sarvālaṃkārasaṃpūrṇāṃ anke sthāpya vibhāvayet //	4
pañcamaṇḍalacakreṇa buddhabimbavibhāvanam /	
bhāvayet pūjāpadaṃ raṃyaṃ rahasyaṃ mantracākriṇāṃ //	5
vairocanamahābimbaṃ kāyavākciṭṭavajriṇam /	
dhyānamantraprayogeṇa bhaved buddhasamaṇḍalāḥ //	6
nīlotpaladalākārāṃ rajakasya mahātmanaḥ /	
kanyāṃ tu sādhayen nityaṃ vajrasattvaprayogataḥ //	7
tad eva vidhisamyogaṃ kṛtvā karma samārabhet /	
eṣo hi sarvamantrāṇāṃ samayo duratikramaḥ //	8
sa bhavet tatksaṇād eva vajrasattvasamaṇḍalāḥ /	
sarvadharmasāmo rājā kāmamokṣaprasādhakaḥ //	9
cāruvaktrāṃ viśālākṣiṃ nāṭakanyāṃ suśobhanāṃ /	
sādhayet sādako nityaṃ vajradharmavibhāvanaiḥ //	10
sa bhaved vajradharmātmaṃ daśabhūmipraṭiṣṭhitaḥ /	
vāksamayadharo rājā sarvāgraḥ parameśvaraḥ //	11
brahmakṣatriyavaiśyaṇāṃ kanyāṃ śūdrakulodbhāvāṃ /	
sādhayed vajradharmātmaṃ idaṃ guhyasamāvaham //	12
astam ite tu vajrārke sādhanāṃ tu samārabhet /	
arūṇodgamavelāyāṃ sidhyate sādhanottamaiḥ //	13

CHAPTER FIFTEEN

de nas rgyal po rdo rje ḥdzin/thams cad nam mkhaḥ mi ḥgyur che/  
 thams cad dbaṅ bskur kun mkhyen pas/rdo rjeḥi gsuṅ ni bkaḥ stsal pa/I  
 sme śa can gyi bdag ṅid che / bu mo lo graṅs bcu ḡis pa /  
 dben paḥi gnas su khyad par du/sgrub pa pos ni rtag tu bsgrub/ 2  
 bśaṅ gci dam tshig la sogs pa / de ru cho ga bzin du ni /  
 dkyil ḥkhor gru bzi lham par bya/rdo rjeḥi dkyil ḥkhor sgom pa yis/3  
 mtshan ṅid thams cad yōṅs su dag/rab tu bzaṅ la bzin yaṅ mdzes/  
 rgyan rnams thams cad yōṅs rdzogs pa/paṅ par bzaḡ nas  
 rnam par bsgom/ 4  
 dkyil ḥkhor lha yi ḥkhor lo yis/saṅs rgyas rnams su rnam par bsgom/  
 śnags kyi ḥkhor lo can gyi gsaṅ/ mchod paḥi gnas ni ṅams  
 dgaḥ bsgom / 5  
 sku gsuṅ thugs ni rdo rje can/rnam par snaṅ mdzad sku chen po/  
 bsam gtan śnags kyi sbyor ba yis/saṅs rgyas kyi ni ḥod ḥdrar ḥgyur/6  
 rdo rje sems dpaḥi sbyor ba yis/btso blag mkhan ni bdag ṅid che/  
 bu mo uḍpal mthiṅ khaḥi mdog/ḥdra ba bdag ni rtag tu bsgrub / 7  
 sbyor baḥi cho ga de ṅid ni/byas nas las rnams brtsam par bya/  
 ḥdi ni śnags rnams thams cad kyi/dam tshig śin tu ḥdaḥ dkaḥ baḥo/8  
 de ni de ma thag tu yaṅ / rdo rje sems dpaḥi ḥod ḥdrar ḥgyur /  
 rgyal po chos rnams kun daṅ mtshuṅs/ḡdod daṅ thar pa rab bsgrub pa/9  
 rdo rje chos ni rnam bsgoms pas/ gar mkhan bu mo rab mdzes śin/  
 bzin bzaṅ mig ni dkyus riṅ ba/sgrub pa pos ni rab tu bsgrub / 10  
 de ni rdo rje chos kyi bdag / sa bcu la ni gnas par ḥgyur /  
 rgyal po gsuṅ gi dam tshig ḥdzin/mṅaḥ bdag dam pa kun gyi mchog/ II  
 bram ze rgyal rigs rjeḥu yi rigs/dmaṅs rigs las byuṅ bu mo ni/  
 rdo rje chos bdag bsgrub par bya/ḥdi ni gsaṅ ba thob byed paḥo/ 12  
 rdo rje ṅi ma nub nas ni / sgrub pa kun tu brtsam par bya /  
 skya reṅs ḥchar baḥi dus su ni/sgom paḥi mchog gis ḥgrub par ḥgyur /13

sarvālaṃkārasampūrṇāṃ gandhapuṣpavibhūṣitām /  
 dhyātvā tu vajrasattvāgrīm laghu siddhim avāpnuyāt // I4  
 sa bhavet trikāyavarado buddhalakṣaṇalakṣitaḥ /  
 yojanaśatavistāram avabhāsaṃ karoty asau // I5  
 dvayendriyaprayogeṇa sarvayogān samārabhet /  
 eṣo hi sarvasiddhīnāṃ samayo duratikramaḥ // I6  
 vipṃūtrasamayāṃ bhakṣet yadīcchet siddhiṃ vajriṇaḥ /  
 eṣo hi sarvasiddhīnāṃ samayo duratikramaḥ // I7  
 vipṃūtrasamayādyena dvayendriyaprayogataḥ /  
 sidhyate 'nuttaraṃ tattvaṃ buddhabodhipadaṃ śivam // I8  
 ity āha bhagavān kāmamokṣasamayavajraḥ /

atha bhagavān mahāsamayavajrakrodhaṃ nāma samādhiṃ samā-  
 padyemaṃ sarvatathāgatavajrasaṃtrāsanakrodhaṃ svakāya-  
 ← vākittavajrebhyo niścārayan /  
 OM HRIḤ ŚTRĪḤ VIKRĀNANA SARVASATRŪN NĀSAYA STAMBHAYA  
 HUM HUM PHAṬ PHAṬ SVĀHĀ /

viśarudhiraśaṃyuktaṃ lavanaṃ rājikān tathā /  
 kaṇṭakāgnau juhet kruddhaḥ kanyānāmapadaḥ saha // I9  
 madhyāhne 'rddharātre vā idaṃ śasyati sarvathā /  
 trikoṇe tu juhet prājño<sup>2</sup> śṭasahasraṃ vidhānataḥ // 20  
 dinatrayam idaṃ kāryaṃ kanyānāṃ phalāhetuṇā<sup>3</sup> /  
 stambhanaṃ bhavate tena trikalpāsaṃkhyam api sadā // 21  
 buddho dhārmadharo vāpi vajrasattvo<sup>4</sup> 'pi vā yadi /  
 atikrāmed yadi mohātmanā tad antaṃ tasya jīvitam // 22  
 caturdaśyāṃ tathāṣṭabhyāṃ grhyāṅgārāṃ śmaśānataḥ /  
 abhimantrya vidhānena dāyakaḥ<sup>5</sup> sa bhavet sadā // 23

rgyan rnams thams cad yons su rdzogs/spos dan me tog  
 rnams kyis brgyan/  
 rdo rje sems dpañ mchog bsgoms na/grub pa myur du ñthob par ñgyur/I4  
 ñdi ni sku gsum mchog sbyin pa/saṅs rgyas mtshan gyis  
 mtshan par ñgyur/  
 dpag tshad brgya yi khyon tsam du/de yi ñod kyañ snañ bar byed/ I5  
 dbaṅ po gñis ni sbyor ba yis/sbyor ba thams cad brtsam par bya/  
 ñdi ni dños grub thams cad kyi/dam tshig śin tu ñdañ dkañ bañ/ I6  
 rdo rje can gyi grub ñdod na/bśaṅ gciñi dam tshig bzañ bar bya/  
 ñdi ni dños grub thams cad kyi/dam tshig śin tu ñdañ dkañ bañ/ I7  
 bśaṅ gciñi dam tshig la sogs pas/dbaṅ po gñis kyis sbyor ba yis/  
 saṅs rgyas byañ chub gnas źi ba/de ñid bla na med pa ñgrub / I8  
 bcom ldan ñdas ñdod pa dan thar pañi dam tshig rdo rjes de skad  
 ces bkañ stsal to/

de nas bcom ldan ñdas dam tshig chen poñi rdo rje khro bo źes  
 bya bañi tiñ ñe ñdzin la sñoms par źugs nas/de bźin gśegs pa  
 thams cad kyi rdo rjeñkun tu skrag par byed pañi rdo rje khro bo  
 ñdi/ñid kyi sku dan gsuñ dan thugs rdo rje las phyuñ ño/  
 OM HRIḤ ŚTRĪ VIKRITA ĀNANA SARBAŚATRŪN NĀŚAYA STAMBHAYA  
 HŪM HŪM PHAT PHAT SVĀHĀ /

dug ni khrag dan kun tu sbyar / lan tśawa ske tshe yuñs mar te /  
 khro źiñ tsher mañi me la bsreg/bu moñi miñ dan tshig tu bcas/ I9  
 ñi ma guñ ñam nam phyed na / ñdi ni yon ye rab tu śis /  
 śes rab can gyis gru gsum du/stoñ rtsa brgyad ni tshul bźin bsreg/20  
 bu mo dag gi don gyi phyir / ñdi ni ñi ma gsum du bya /  
 bskal pa grañs med gsum du yañ/de yis rtag tu gnon par ñgyur/ 21  
 saṅs rgyas sam ni chos ñdzin pañam/yañ na rdo rje sems dpañañ ruñ/  
 gal te rmoñs pas ñdas na ni / de yi tshe ni der zad ñgyur / 22  
 bcu bźiñam yañ na tśes brgyad la/dur khrod sol ba blañs nas ni/  
 cho ga bźin du sñags btab na / de ni rtag tu ster bar ñgyur / 23

rekham<sup>I</sup> dadyāt tu dhyānena mantrajño yasya kasya cit /  
 śatroḥ pratikṛtiṃ kṛtvā mriyate nātra saṃśayaḥ // 24  
 mudgaraṃ dhyānayogena pātayan patati<sup>2</sup> dhruvam /  
 HŪMkāraḥ jvalasamyuktaṃ dīptavajraṃ prabhāvayet /  
 nāśakaḥ sarvaduṣṭānāṃ vajrapāṇikulaḥ smṛtaḥ // 25  
 khaṭikāṅgārādibhir lekhyā puruṣaṃ vāthavā striyam/  
 kuṭhāraṃ pāṇau bhāvitvā grīvāṃ chinnāṃ vibhāvayet // 26  
 buddhaś<sup>3</sup> trikāyaratnāgrāḥ<sup>4</sup> sarvasattvahiṭaiṣiṇaḥ /  
 anena hanyate vāpi mriyate nātra saṃśayaḥ // 27  
 karmavajramahādīptaṃ sphuliṅgagahanākulam /  
 madhye vajraṃ vibhāvitvā vāristambhanam uttamam // 28  
 maṇḍale likhyamāne tu vātādyam yadi jāyate /  
 daṃṣṭrāmudrāṃ tato baddhvā duṣṭaśatrum anusmaret // 29  
 buddhaiś ca bodhisattvaiś ca nirmitaṃ vāpi yad bhavet/  
 śīryate dṛṣṭamātreṇa na cen nāśaṃ samāpnuyāt // 30  
 buddhaś ca bodhisattvāś ca ye cānye duṣṭajantavaḥ /  
 trāsitās tena mantreṇa mriyante nātra saṃśayaḥ // 31  
 tatredaṃ sarvatathāgatamantrarahasyahrdayam /

/ PHAṬ /

jñānasattvaprayogena madhye bimbaṃ prabhāvayet /  
 catuṣsthāneṣu mantrajño yoṣitāṃ sthāpayet sadā // 32  
 sarvālaṃkārasampūrṇaṃ sarvalakṣaṇalakṣitāṃ /  
 padmaṃ prasāritaṃ kṛtvā idaṃ mantraṃ vibhāvayet // 33

/ HŪM /

pañcaraśmiprabhaṃ dīptaṃ bhāvayed yōgavajriṇaṃ /  
 svakāyavākciṭṭavajreṣu pātayan bodhim āpnuyāt // 34  
 sa bhavet tatkaṣṇād<sup>8</sup> eva vairocanasamaprabhaḥ /  
 vajrasattvo mahārāja<sup>9</sup> buddhaś trikāyavajradhṛk // 35  
<sup>10</sup>sarvasattvotpādanāvajro<sup>11</sup> nāma samādhiḥ /

snags és pa yis gañ ruñ bañi/dgra yi gzugs brñan byas nas su/  
 bsam gtan dag gis bris na ni/hchi bar hgyur bar gdon mi za/ 24  
 tho ba bsam gtan sbyor ba yis/phab na ñes par ltuñ bar hgyur/  
 HŪM ni rab tu hbar dañ bcas/rdo rje hbar ba rab tu bsgom /  
 phyag na rdo rjeñi rigs dran te/gdug pa thams cad hjig par byed/25  
 rdo rgyus sol ba la sogs pas/skyes pañam bud med gzugs bris la/  
 lag par sta re bsams nas su/mid pa bcans par rnam par bsgom / 26  
 sañs rgyas sku gsum rin chen mchog/sems can kun la phan hñod pa/  
 hñi yis <sup>I</sup>snad par hgyur bañam / śi bar hgyur bar gdon mi za / 27  
 las kyi rdo rje rab hbar ba / me stag mañ po hkhriḡs pa can /  
 dbus su rdo rje bsams na ni/chu rnams mnan pañi mchog yin no/ 28  
 dkyil hkhor dag ni hñri ba na/rluñ la sogs pa byuñ na ni /  
 mche bañi phyag rgya bcans nas su/gdug pañi dgra ni dran par bya/29  
 sañs rgyas byañ chub sems dpañ yis/gañ žig sprul par gyur pa yañ/  
 mthoñ ba tsam gyis hgag hgyur te/gžan du byas na hjig par hgyur/30  
 sañs rgyas byañ chub sems dpañ dañ/skye bo gdug pa gžan dag kyañ/  
 snags hñis skrag par byas na ni/hchi bar hgyur bar gdon mi za/ 31  
 de la hñi ni snags thams cad kyi gsañ bañi sñiñ poño/

/ PHAT /

ye és sems dpañi sbyor ba yis/dbus su gzugs ni bsgom par bya/  
 snags és pa yis gnas bži ru / bud med rtag tu gžag par bya / 32  
 rgyan rnams thams cad yonś su rdzogs/mtshan rnams thams cad  
 kyiś mtshan ciñ/  
 padmo rab tu rgyas byas nas/snags hñi rnam par bsgom par bya/ 33

/ HŪM /

hñod zer lña ni rab hbar bañi /rdo rje can gyi sbyor ba bsgom /  
 rañ lus ñag sems rdo rje la/phab na byañ chub thob par hgyur / 34  
 de ni de ma thag tu yañ / rnam par sñañ mdzad hñod hñdra žiñ /  
 rdo rje sems dpañ rgyal po che/sañs rgyas sku gsum rdo rje hñzin/35  
 sems dpañ thams cad skyed pa rdo rje žes bya bañi tiñ ñe hñzin to/

yoṣitāṃ prāpya vidhinā cāruvaktrāṃ hitaiṣiṇīm /  
 pracchanne prārabhet pūjāṃ guhyaṃ<sup>I</sup> gṛhya vibhakṣayet // 36  
 sa bhavet tatkṣaṇād eva mañjuśrītulyatejaśa<sup>2</sup> /  
 antardhānādhipāḥ<sup>3</sup> śrīmān jāmbunadasamaprabhaḥ // 37  
 bhakṣyaṃ vā athavā viṣṭaṃ māṃsaṃ vāpi praveśayet /  
 abhimantrya vidhānena bhakṣya buddhair na dṛśyate // 38  
 ity āha ca<sup>4</sup> mahāvajradharaḥ /

viṣṭaṃ<sup>5</sup> gṛhya vidhānena śarāvasampute nyaset /  
 śatāṣṭavārān saṃcodya buddhasūryair na dṛśyate // 39  
 śvānamāṃsaṃ hayamāṃsaṃ mahāmāṃsaṃ vidhānataḥ /  
 gṛhya saṃputāyogena bhakṣayaṃs tair na dṛśyate // 40  
 viṣṭena saha saṃyuktāṃ gulikāṃ trilohaveṣṭitāṃ /  
 dvayendriyaprayogeṇa sarvabuddhair na dṛśyate // 41  
 mahāmāṃsena saṃyuktāṃ gulikāṃ trilohaveṣṭitāṃ /  
 dvayendriyaprayogeṇa sarvabuddhair na dṛśyate // 42  
 śvānamāṃsena saṃyuktāṃ gulikāṃ trilohaveṣṭitāṃ /  
 dvayendriyaprayogeṇa sarvabuddhair na dṛśyate // 43  
 gomāṃsena saṃyuktāṃ gulikāṃ trilohaveṣṭitāṃ /  
 dvayendriyaprayogeṇa sarvabuddhair na dṛśyate // 44  
 prāṇakair viṣṭasaṃbhūtair gulikāṃ kārāyed vratī /  
 dvayendriyaprayogeṇa sarvabuddhair na dṛśyate // 45  
 karpūracandanair yuktāṃ gulikāṃ trilohaveṣṭitāṃ /  
 dvayendriyaprayogeṇa sarvabuddhair na dṛśyate // 46  
 rocanāgarusaṃyuktāṃ gulikāṃ trilohaveṣṭitāṃ /  
 dvayendriyaprayogeṇa bhaved vajramahābalaḥ // 47  
 karpūrakumkumair yuktāṃ gulikāṃ trilohaveṣṭitāṃ /  
 dvayendriyaprayogeṇa sarvabuddhair na dṛśyate // 48  
 ity āha ca /

adhiṣṭhāya mahāmudrāṃ yasya kasya<sup>6</sup> cid vajriṇaḥ /  
 sa bhavet tādrśaḥ śrīmān mahābalaparākramaḥ // 49

bzin bzañ phan par ðdod pa yi/ bud med rñed na cho ga bzin /  
 dben par mchod pa brtsam par bya/gsañ ba blañs nas bzañ bar bya/ 36  
 de ni de ma thag tu yañ / ðjam dpal dañ ni gzi brjid mñam /  
 mi snañ bdag po dpal dañ ldan/~~dzambu~~ gser gyi mdañs ðdrar ðgyur/ 37  
 bsañ bañam yañ na bzañ bañam / sa dag kyañ ni gzug par bya /  
 cho ga bzin du bñags nas ni/zos na sañs rgyas kyis mi mthoñ/ 38  
 zes bcom ldan ðdas rdo rje ðchañ chen pos de skad ces bkañ stal to/  
  
 bsañ ba cho ga bzin blañs nas/kham phor sbyar mar gzag par bya/  
 brgya rtsa brgyad du bskul na ni/sañs rgyas ñi mas mi mthoñ ño/ 39  
 khyi yi sa dañ rta sa dañ / sa chen dag ni cho ga bzin /  
 blañs nas sbyor bañi thabs kyis ni/zos na de yis mi mthoñ ño/ 40  
 bsañ dañ lhan cig sbyar ba yi/ril bu lcags gsum gyis dkris pa/  
 dbañ po gñis kyi sbyor ba yis/sañs rgyas kun gyis mi mthoñ ño/ 41  
 khyi yi sa dañ sbyar ba yi / ril bu lcags gsum gyis dkris pa /  
 dbañ po gñis kyi sbyor ba yis/sañs rgyas kun gyis mi mthoñ ño/ 42  
 sa chen dañ ni sbyar ba yi / ril bu lcags gsum gyis dkris pa /  
 dbañ po gñis kyi sbyor ba yis/sañs rgyas kun gyis mi mthoñ ño/ 43  
 ba lañ sa dañ sbyar ba yi / ril bu lcags gsum gyis dkris pa /  
 dbañ po gñis kyi sbyor ba yis/sañs rgyas kun gyis mi mthoñ ño/ 44  
 bsañ ba las byuñ srog chags las/brtul zugs can gyis ril bu bya/  
 dbañ po gñis kyi sbyor ba yis/sañs rgyas kun gyis mi mthoñ ño/ 45  
 ga pur tsan dañ sbyar ba yi / ril bu lcags gsum gyis dkris pa/  
 dbañ po gñis kyi sbyor ba yis/sañs rgyas kun gyis mi mthoñ ño/ 46  
 gi wañ<sup>I</sup> agaru sbyar bañi / ril bu lcags gsum gyis dkris pa /  
 dbañ po gñis kyi sbyor ba yis/rdo rje stobs po cher ðgyur ro/ 47  
 ga pur guñkum sbyar ba yi / ril bu lcags gsum gyis dkris pa /  
 dbañ po gñis kyi sbyor ba yis/sañs rgyas kun gyis mi mthoñ ño/ 48  
 rdo rje ðdzin pa gañ yañ ruñ/phyag rgya chen por byin brlabs nas/  
 de ni de ðdrañi dpal ldan bañi/stobs chen pha rol gnon par ðgyur/49

yojanakoṭṭisampūrṇam ūrdhvaṃ vajragatir bhavet /  
 trisāhasragatīḥ śrīmaṇ bhaved buddhasamaprabhaḥ // 50  
 kāmādhātusthitāṃ kanyāṃ surābhogāṃ kulavratāṃ /  
 rūpadhātusthitāṃ vāpi kāmāyeta mahābalaḥ // 51  
 ity āha bhagavān samayāntardhānamahāvajraḥ /

atha buddhāḥ prahr̥ṣṭātma<sup>2</sup> bhr̥āntacittā maṇiṣiṇaḥ /  
 vismayotphullanayanā idam ghoṣam udīrayan // 52  
 aho suvismayam idam aho guhyapādākṣaram /  
 aho svabhāvasaṃsuddham aho dharmaṃ sunirmalam//iti/ 53  
 atha vajradharaḥ śāstā sraṣṭā kartā mahākṣaraḥ /  
 buddho vajro mahādharmaḥ vajraghoṣam ākarayat // 54  
 sattvavajraprayogeṇa toṣaṇaṃ vajradhāriṇāṃ /  
 buddhabodhiprabhedena toṣaṇaṃ buddhavajriṇāṃ // 55  
 vajralocanābimbādyair uṣṇīṣārādhanāṃ smṛtam /  
 krodhānāṃ api tac chreṣṭhaṃ buddhavajraprabhāvanam//56  
 vidyārājāgradharmāṇāṃ ratnaketu vibhāvanam /  
 vidyārājñīprayogeṣu amitāyurvibhāvanam // 57  
 sarvakarmikamantrāṇāṃ amoghajñānabhāvanam /  
 sarveṣāṃ eva mantrāṇāṃ vajrasattvavibhāvanam // 58  
 ity āha ca /

yakṣiṇīmantratāntrāṇāṃ yamāntakasyaiva kalpanam /  
 sarveṣāṃ yogamantrāṇāṃ<sup>9</sup> śāstaṃ mūrdhni pracodanam // 59  
 ity āha bhagavān mahāsamayaḥ<sup>10</sup> /

anena dhyānavajreṇa mantrārādhanamaṇḍalam /  
 sādhanāṇāṃ hitaṃ proktaṃ mahāsamayasādhanam // 60  
 atha vajradharaḥ śāstā sarvadharmesvaraḥ prabhuḥ /  
 kāyavākचित्तसाṃsuddho jñānavajram udīrayan // 61

dpag tshad bye ba rdzogs pa yi/steñ du rdo rje hgro bar hgyur/  
 ston gsum bgrod pañi dpal ldan pa/saṅs rgyas ḥod dan  
 ḥdra bar hgyur/ 50  
 ḥdod khams gnas pañi bu mo dan/lha yi loṅs spyod rigs brtul žugs/  
 yañ na gzugs khams gnas pa la/stobs chen gyis ni ḥdod pa spyad/ 51  
 bcom ldan ḥdas dam tshig mi snañ bañir<sup>1</sup>do rje chen pos de skad  
 ces bkañ stsal to/  
 de nas saṅs rgyas rab dgyes bdag/sems ḥkhrul yid la dbaṅ<sup>I</sup> ba rnams/  
 ṅo mtshar gyur ciñ spyan gdaṅs nas/gsuñ ni ḥdi skad bkañ stsal to/ 52  
 e maḥo ḥdi rab ṅo mtshar che / e maḥo gsañ gnas mi hgyur ba /  
 e maḥo ṅo bo ñid kyis dag / e maḥo śin tu dri med chos / 53  
 de nas ston pa rdo rje ḥdzin / skyed pa byed pa mi hgyur che /  
 saṅs rgyas rdo rje chos chen pos/rdo rjeñi gsuñ du bkañ stsal pa/ 54  
 sems dpañ rdo rjeñi sbyor ba yis/rdo rje ḥdzin rnams mñes par hgyur/  
 saṅs rgyas byañ chub rab dbye ba/saṅs rgyas rdo rje can  
 mñes hgyur / 55  
 rdo rje spyen gyi gzugs la sogs/gtsug tor ḥjog par byed par bśad/  
 khro boñi nañ na de mchog ste/saṅs rgyas rdo rje rab sgom paḥo/ 56  
 rig pañi rgyal<sup>2</sup> po chos mchog rnams/dkon mchog dpal ni  
 rnam par bsgom /  
 rig pañi rgyal mo sbyor ba la/tshe dpag med pa rab tu bsgom / 57  
 thams cad las byed śnags rnams la/gdon mi za bañi ye śes bsgom/  
 śnags rnams thams cad ñid la ni/rdo rje sems dpañ rnam par bsgom/ 58  
 žes gsuñs so/  
 gnod sbyin mo yi śnags rgyud la/gśin rje gśed ni brtag par bya/  
 śnags rnams thams cad ñid la ni/spyi bo nas ni bskul ba śis/ 59  
 bcom ldan ḥdas dam tshig chen pos de skad ces bkañ stsal to/  
 bsam gtan ḥkhor lo de yis ni/śnags mñes pa yi dkyil ḥkhor dag/  
 dam tshig chen po sgrub byed pa/sgrub pa po la phan par gsuñ/ 60  
 de nas ston pa rdo rje ḥdzin/gtso bo chos rnams kun dbaṅ phyug/  
 sku dan gsuñ thugs yonś dag pas/ye śes rdo rje bkañ stsal to / 61

parvatāgreṣu ramyeṣu vijaneṣu vaneṣu ca /  
 dhyanavajraṃ prakurvīta jāpamantraprayogataḥ // 62  
 vajrasattvādayaḥ sarve mantradhyanapracoditāḥ /  
 kurvanti citrakarmāṇi vāk<sup>I</sup>karmavaco yathā // 63  
 vajradharmamahābimbaṃ padmarāgasamaprabham /  
 kāyavāk<sup>2</sup>cittavajreṣu tī<sup>3</sup>sthanā kulakalpanam // 64  
 āveśanavidhiṃ sarvaṃ kārayan sidhyate dhruvam /  
 stobhastambhamahādīvyam āryabhaumacaturthakam /  
 kartavyaṃ siddhivajreṇa evaṃ sidhyati śāśvatam // 65  
 dvādaśābdikāṃ kanyāṃ puṃ<sup>5</sup>ṣaṃ vā dvādaśābdikāṃ /  
 sarvālakṣāṇasampūrṇaṃ gṛhyāveśaṃ prakalpayet // 66  
 vidhānāni tu sarvāṇi kṛtvā karmaprasādhanam /  
 anyathā hāsyam āpnoti traidhātukeṣu jantuṣu // 67

tatremāni hrdayamantrākṣarapadāni /

/ HŪṂ HAḤ ĀḤ JHAṬḤ /

khadhātum api niśceṣṭaṃ sarvakalpavivarjitam /  
 āveśayati vidhinā vajrasattvam api svayam // 68  
 HŪṂkāre<sup>6</sup> vajrasattvātma HAḤkāre<sup>6</sup> kāyavajriṇaḥ /  
 ĀḤkāre<sup>6</sup> dharmadharo rājā idam guhyapadaṃ dṛḍham // 69  
 JHAṬHkāraṃ<sup>7</sup> stobhanaṃ proktaṃ bhrāmanaṃ kampanaṃ smṛtam/  
 eṣo hi sarvastobhānāṃ rahasyo'yaṃ pragīyate // 70

ity āha ca /

hastamātraṃ dvihastaṃ vā yāvad dhastāṣṭapañcakam /  
 uttiṣṭhanti bhayatrastā vajrarājapracoditāḥ /  
 tathaiva sarvaṃ yathā pūrvam idam guhyasamāvahanam//iti/71  
 atha vajradharo rājā sarvatathāgatādhipaḥ /  
 trikāyapadasaṃsuddha idam ghoṣam udīrayan // 72  
 anekāgragatenāpi idam kāryaṃ dṛḍhavrataiḥ /  
 kartavyaṃ nānya-yogena sarvaduṣṭavidāraṇam // 73  
 śatroḥ pratikṛtiṃ kṛtvā citāṅgāratuṣāḍibhiḥ /  
 nagno muktaśikho bhūtvā trailokyam api nāsayet // 74

ri rtse ñams ni dgañ ba dañ / nag tshal rab tu dben par ni /  
 bsam gtan rdo rje rab bya ba/bzlas dañ snags kyi sbyor bas so/ 62  
 rdo rje sems dpañ la sogs kun/snags kyi bsam gtan gyis bskul bas/  
 gsuñ gi las kyi bkañ bzin du/las rnams sna tshogs byed par ñgyur/63  
 rdo rje chos kyi gzugs chen po /padmarāgañi ñod ñdra ba /  
 sku gsuñ thugs kyi rdo rje la / gnas gsum du ni rigs brtag go / 64  
 dbab pañi cho ga thams cad ni / byas na gdon mi za bar ñgrub /  
 bskul dañ reñs dañ lha chen po/ ñphags las bzí po dag kyañ ni/  
 rdo rje grub pa dag gis bya / de ltar byas na rtag par ñgrub / 65  
 bu mo lo grañs bcu gñis mañam / khyeñu lo grañs bcu gñis pa /  
 mtshan ñid thams cad yoñs rdzogs pa/bzuñ nas dbab parab tu brtag/66  
 cho ga thams cad byas nas ni / las rnams rab tu bsgrub par bya /  
 rnam pa gñan du byas na ni/khams gsum skye bos dpyas par ñgyur/ 67

de la sñiñ poñi snags kyi yi geñi tshig ñdi rnams so/

/ HŪM HAÑ ĀÑ DZHAIÑ /

nam mkhañi khams ni sems med ciñ/rtog pa thams cad rnam spañs dañ/  
 rdo rje sems dpañ bdag ñid kyañ / cho ga bzín du byas na ñbab / 68  
 HŪM ni rdo rje sems dpañi bdag / HA ni sku yi rdo rje can /  
 ĀÑ ni chos ñdzin rgyal po ste / ñdi ni gsañ tshig bstan paño / 69  
 DZHAIÑ ni bskul bar byed par bsad / ñgul ba dañ ni gyo ba yin /  
 ñdi ni bskul ba thams cad kyi / gsañ ba yin par ñdi rab bsad / 70  
 khru gañ tsam mam khru doñam / khru brgyad tsam mam lña tsam du/  
 rdo rje sems dpañ rab bskul na/ñjigs sññ bskrag nas ñphar bar ñgyur/  
 sña ma bzín du thams cad ñgyur / ñdi ni gsañ ba thob paño / 71  
 de nas rgyal po rdo rje ñdzin / de bzín gsegs pa kun gyi bdag /  
 sku gsum gnas ni yoñs dag pas/ gsuñ ni ñdi skad bkañ stsal to / 72  
 rtse gcig ma gyur pa yis kyañ/brtul zugs brtan pas ñdi dag bya/  
 sbyor ba gñan min pas bya ba/gdug pa thams cad rnam gzig paño/ 73  
 dur khrod sol dañ thub sogs las/dgra yi gzugs brñan byas nas ni/  
 skra bsig gcer bur byuñ nas ni/khams gsum dag kyañ ñjig par byed/74

- śatroḥ pratikṛtiṃ kṛtvā śmaśānacitibhasmanā /  
 sahasrāṣṭaśātenāpi mriyate nātra saṃśayaḥ // 75
- gomāṃsahayamāṃsena śvānamāṃsena citriṇā /  
 trikoṇamaṇḍale kāryaṃ dhruvaṃ vajro<sup>I</sup>'pi naśyati // 76
- mahāmāṃsena sarveṣāṃ nāśanaṃ vajrajaṃ smṛtaṃ /  
 eṣo hi sarvaśātrūṇāṃ<sup>2</sup> nāśako dāruṇaḥ smṛtaḥ // 77
- śatroḥ pratikṛtaṃ kṛtvā vipmūtreṇāgradharmiṇāṃ /  
 kaṇṭhakāgnau juhet kruddho dhruvaṃ buddho'pi naśyati // 78
- ity āha ca /  
 śatroḥ pratikṛtiṃ kṛtvā nadīśrotobhāyor<sup>3</sup> api /  
 tilamātram api sarvāṅgaṃ kaṇṭakair viśasaṃbhavaiḥ /  
 pūrayec codanapadair dhruvaṃ buddho'pi naśyati // 79
- ity āha ca /  
 rājikaṃ lavaṇaṃ tailaṃ viṣaṃ dhattūrakaṃ tathā /  
 mārāṇaṃ sarvabuddhānāṃ idaṃ śreṣṭhatamaṃ smṛtaṃ // 80
- aṅgārārdragataṃ vāstraṃ prāvṛtya krodhacetasā<sup>4</sup> /  
 līṅgaṃ pādenākramya rākṣasair gr̥hyate dhruvaṃ // 81
- prakṛtim asthicūrṇena viṣeṇa rudhireṇa ca /  
 kṛtvā tu gr̥hyate śīghraṃ vajrasattvo'pi dāruṇaḥ // 82
- līṅgaṃ rājikasam̐yuktaṃ vipmūtreṇāpi pūritaṃ /  
 pādākṛāntagataṃ kṛtvā<sup>5</sup> mahādāhena gr̥hyate // 83
- ity āha ca / tatredaṃ sarvatathāgatavajramahākrodha-  
 samayahṛdayam /
- NAMAḤ SAMANTAKĀYAVĀKCITTAVAJRĀNĀM / OM HULU HULU TIṢṬHA  
 TIṢṬHA BANDHA BANDHA HANA HANA DAHA DAHA GARJA GARJA  
 VISPHOṬAYA VISPHOṬAYA SARVAVIGHNAVĪNĀYAKĀN MAHĀGAṆAPATI-  
 ← JĪVITĀNTAKARĀYA HUM PHAT /
- homaṃ vā<sup>6</sup>sthavā dhyānaṃ kāyavākcittabhindanam /  
 kartavyaṃ nānyacittena idaṃ mārāṇaṃ uttamam // 84
- vajrasattvaṃ mahākṛuraṃ vikaṭotkaṭabhīṣaṇam /  
 kuṭhāramudgarahastaṃ dhyātvā dhyānaṃ prakalpayet // 85

dur khrod ro bsregs thal ba yis/dgra yi gzugs brñan byas nas ni/  
 ston rtsa brgyad du bzlas pas kyañ/hchi bar hgyur bar gdon mi za/75  
 dkyil hkhör gru gsum byas pa la / ba lañ śaḥam rta yi śa /  
 khyi yi śaḥam sna tshogs kyis / rdo rjeñan gdon mi za bar hñig/ 76  
 śa chen gyis ni thams cad kyi / rdo rje las byuñ hñig par bsad/  
 hdi ni dgra rnams thams cad kyi / hñig<sup>I</sup> pa śin tu mi bzad yin / 77  
 dgra yi gzugs brñan byas na ni/bsañ gci dag gi chos mchog can/  
 tsher mañi me la khros nas bsregs/saṅs rgyas dag kyañ nes par hñig/78  
 chu boñi hgram gñis sa yis kyañ/dgra yi gzugs brñan byas nas ni/  
 til hbru tsam gyis yan lag kun/dug las byuñ bañi tsher ma yis/  
 bskul bañi tshig dañ bcas pas dgañ/saṅs rgyas dag kyañ  
 nes par hñig/ 79  
 ske tshe lan tshwa hbru mar dañ/dug dañ dadura dag ni/  
 saṅs rgyas thams cad bsad<sup>I</sup> pa la/hdi dag mchog tu gyur par bsad/ 80  
 sol khus gser bañi gos dag ni / gyon te sems ni khros nas su /  
 rkañ paś līṅga mnan nas ni / sriṇ pos hkhyer bar gdon mi za / 81  
 rus phyē khrag dañ dug rnams kyis/gzugs brñan rab tu byas na ni/  
 rdo rje sems dpañ drag po yañ/myur ba dag tu hkhyer bar hgyur/ 82  
 ske tshe bsañ gci sbyar ba yis/ līṅga yons su gañ bar ni /  
 blugs la rkañ pas rab mnan na/tsha ba chen pos btab par hgyur/ 83  
  
 de la hdi ni de bzīn gsēgs pa thams cad kyi dam tshig chen poñi  
 rdo rje khro boñi sñiñ poñi/  
 NAMAH SAMANTAKĀYABĀKTSITTABADZRĀNĀM / OM HULU HULU TIṢṬHA TIṢṬHA  
 BANDHA BANDHA HANA HANA DAHA DAHA PATSA PATSA GARDZA GARDZA  
 BISPHOTĀYA BISPHOTĀYA SARBABIGHNAN BINĀYAKĀN MAHĀGAṆAPATIDZĪBI-  
 TĀNTAKARĀYA HŪM PHAT /  
 sbyin sreg yañ na bsam gtan dag / lus dañ ñag sems hñig pa ste /  
 ma yeñs pa yi sems kyis bya / hdi ni gsod pañi mchog yin no / 84  
 rdo rje sems dpañ khro bo che/rnam par bgrad pa hñigs hñigs lta/  
 sta re tho ba phyag na bsams/bsams nas bsam gtan rab tu bya/ 85

tatredaṃ mahākrūrakrodhasamayam /

khaḍhātum paripūrṇaṃ tu sarvabuddhaiḥ prabhāvayet /  
ghātitaṃ tena duṣṭena dhyātvā mriyate tatkṣaṇāt // 86

buddhaiś ca bodhisattvaiś ca paripūrṇaṃ vibhāvayet /  
ghātitaṃ<sup>I</sup> duṣṭasattvena mriyate vajradharaḥ svayam //87  
cintayet purato mantrī ripuṃ buddhāpakāriṇam /

bhītaṃ bhayākulaṃ cinten mriyate nātra saṃśayaḥ // 88  
rākṣasair vividhaiḥ krūraiḥ pracaṇḍaiḥ krodhadāruṇaiḥ/  
trāsitaṃ bhāvayet tena mriyate vajradharaḥ svayam //89  
ulūkaiḥ kākaḡḡdhraiś ca śṛḡḡalair dīrghatuṇḍakaiḥ /

bhakṣitaṃ bhāvayet<sup>2</sup> tais tu dhruvaṃ buddho'pi naśyati//90  
kṛṣṇasarpaṃ mahākrūraṃ bhayasyāpi bhayapradam /  
dhyātvā viśāgrasamayam lalāṭedaṃ viśiṣyate /

bhakṣitaṃ tena sarpeṇa dhruvaṃ buddho'pi naśyati // 91  
daśadiksarvasattvānāṃ īteś copadravasya vā /

<sup>3</sup>bhayaṃ nipātanaṃ śreṣṭham idaṃ codanam uttamam // 92  
mudgareṇa pracaṇḍena urasi tāḍayed vratī /

<sup>4</sup>bhraśyate jīvitāc chatrur vajradharā<sup>5</sup>vaco yathā // 93  
sphālanam kuṭṭhanam cintet kuṭhārādyādivajriṇaiḥ /  
mriyate trikāyavarado vajrasattvo'pi dāruṇaḥ // 94

rākṣasādyāni mantraṇi devatāni ca kilayet /  
eṣo hi mārāṇāgrāgrāḥ samayo duratikramaḥ // 95

skandhavajreṇa yāvantaḥ sattvās tiṣṭhanti maṇḍale/  
<sup>6</sup>ghātanātmagatān cinted evaṃ tuṣyanti nānyathā // 96

buddho vajradharaḥ śāstā vajradharmo'pi<sup>7</sup> vajriṇaḥ /  
mriyate<sup>8</sup> dhyānayogena cittavajra<sup>9</sup>vaco yathā // 97

ity āha bhagavān mahākrūrasamayavajrakrodhaḥ /

de la ḥdi ni drag po chen poḥi khro boḥi dam tshig go/  
 mkhaḥ dbyiṅs thams cad saṅs rgyas kyis/yoṅs su gaṅ bar rab tu bsgom/  
 gdug pa <sup>I</sup>de yis bsad par ni / bsams na de ma thag tu ḥchi / 86  
 saṅs rgyas byaṅ chub sems dpaḥ yis/yoṅs su gaṅ bar bsgoms nas ni/  
 gdug paḥi sems pas bsad na ni / rdo rje ḥdzin pa ṅid kyaṅ ḥchi/ 87  
 saṅs rgyas gnod byed dgra rnams la/skrag ciṅ ḥjigs pas  
 dkrugs par ni/  
 śnags mkhan gyis ni mdun bsams na/ḥchi bar ḥgyur bar ḡdon mi za/88  
 srin po ~~khro bo~~ <sup>na</sup> tshogs pa/ gtum ṅiṅ khro bo mi bzad pas /  
 der ni skrag par byas bsams na / rdo rje ḥdzin pa ṅid kyaṅ ḥchi/89  
 ḥug pa khwa daṅ bya rgod daṅ / mchu riṅ ba daṅ wa rnams te /  
 de yis zos par bsams na ni / saṅs rgyas dag kyaṅ ṅes par ḥjig/ 90  
 sbrul gnag rab tu khro bo ni/ḥjigs pa dag kyaṅ ḥjigs par byed/  
 dug gi mchog gi dam tshig ni/dpraḥ bar bsams na khyad ḥphags paḥi/  
 sbrul des zos par bsams na ni/saṅs rgyas dag kyaṅ ṅes par ḥjig/ 91  
 phyogs bcuḥi sems can thams cad la/yams sam gnod par byed pa rnams/  
 ḥjigs pa ṅes par ḥbebs paḥi mchog/ḥdi ni bskul baḥi mchog yin no/92  
 tho ba rab tu drag po yis / brtul ṅugs can gyis sṅiṅ khar brdeg/  
 rdo rje ḥdzin paḥi bkaḥ bṅin du/dgra boḥi srog ni med par ḥgyur/ 93  
 rdo rje sta re la sogs pas / gṣeg ciṅ gtub par bsams na ni /  
 sku gsum gyi ni mchog sbyin pa/ rdo rje sems dpaḥ drag poḥaṅ ḥchi/94  
 bsruṅ ba la sogs śnags rnams daṅ/lha rnams kyaṅ ni phur bus gdab/  
 ḥdi ni gsod par byed paḥi mchog/dam tshig ṣin tu ḥdaḥ dkaḥ baḥo/ 95  
 rdo rjeḥi phuṅ pos ji tsam du / sems can dkyil ḥkhor gnas pa la /  
 bsad bdag ṅid gtogs bsams na ni/mṅes par ḥgyur te ḡzan du min/ 96  
 ston pa saṅs rgyas rdo rje ḥdzin/rdo rje chos daṅ rdo rje can/  
 rdo rje thugs kyī bkaḥ bṅin du/bsam gtan sbyor bas ḥchi bar ḥgyur/97  
 bcom ldan ḥdas khro bo chen poḥi dam tshig khro bos de skad ces  
 bkaḥ stsal to/

atha vajradharo rājā sarvākāśo mahāmuniḥ /  
 sarvābhiṣekasaṃbuddho jñānavajram udīrayan // 98  
 aho svabhāvasaṃsuddhaṃ vajrayānam anuttaram /  
 anutpanneṣu dharmeṣu utpattiḥ kathitā jinaiḥ // 99  
 tatredaṃ kṣudravajrakarmarahasyam /  
 khaṭikāṅgāreṇa likhet sarpaṃ vikṛtaṃ tu bhaya<sup>I</sup>pradam/  
 kṛṣṇaṃ jvālākulaṃ kruddhaṃ dvijihvaṃ daṃṣṭramālinam/100  
 tatredaṃ krūranāgacodanahrdayam /  
 / KHAṂ /  
 vāk<sup>2</sup>tramadhyagataṃ cinted viṣaṃ halāhalaprabham /  
 dahantam agnivarṇaṃ ca bhāvayaṃś calate dhruvam // IOI  
 tatredaṃ sarvaviṣākaraṇahrdayam /  
 / HRIḤ /  
 traidhātukasthitaṃ sarvaṃ viṣaṃ vividhasaṃbhavam /  
 hr̥taṃ tu bhāvayet tena patamānaṃ vicintayet // IO2  
 sa bhavet tatkṣaṇād eva viṣodadhisudāruṇaḥ /  
 spr̥ṣṭamātre jagat sarvaṃ nāśayen nātra saṃśayaḥ<sup>3</sup>// IO3  
 maṇḍūkavṛścikāḍiṇi sarpaṇi vividhāni ca /  
 kartavyāni vidhānena yogotpattikalakṣaṇaiḥ // IO4  
 tatredaṃ sarvaviṣamahāsaṃkramaṇahrdayam /  
 / OM /  
 dṛṣṭivajraviṣāḍiṇi ye cānye viṣadāruṇaḥ /  
 ākṛṣṭyā<sup>5</sup> jñānavajreṇa<sup>6</sup> preranaṃ khavajramaṇḍale // IO5  
 ity āha bhagavān mahāviṣasamayavajraḥ /  
 tatredaṃ viṣasa<sup>7</sup>mayacikitsanavajra<sup>8</sup>hrdayam /  
 / HŪM /  
 hr̥daya<sup>9</sup>ṃ idaṃ mahāvajraṃ sitavarṇaṃ vicintayet<sup>IO</sup> /  
 raśmimēghaṃ mahādīptaṃ candrāṃśum iva śī<sup>II</sup>ṭalam // IO6

de nas rgyal po rdo rje ḥdzin/thams cad nam mkhaḥ thub chen po/  
thams cad dbaṅ bskur rdzogs saṅs rgyas/ye śes rdo rjes  
bkaḥ stsal pa/ 98  
e maḥo ṅo bo ṅid kyis dag / rdo rje theg pa bla na med /  
ma skyes pa yi chos rnams la/rgyal ba rnams kyis skye bar bstan/99

de la ḥḍi ni las phran tshegs kyi rdo rje gsaṅ baḥo/  
sbrul ni mi sdug ḥjigs byed pa/nag po ḥbar ba ḥkhrug ciṅ khro/  
lce gñis mche baḥi ḥphren can ni/rdo rgyus dag gam sol bas bri/ IOO

de la hdi ni klu khro bo bskul bahi sñiñ poño/

/ KHAM /

I rdo rjeḥi dbus na ḥdug par bsam / dug ni halahala mtshuṅs /  
sreg paḥi me yi kha dog bzin / bsgoms na ḥgul bar ḡdon mi za / IOI

de la hdi ni dug thams cad hbyin pañi sñiñ poño/

/ HRIH /

rnam pa sna tshogs las byuñ dug/khams gsum na ni gnas pa kun/  
 de yis khyer bar bsgoms nas ni/hbab par gyur par rnam par bsam/ IO2  
 de ni de ma thag tu yañ / mi bzad dug gi rgya mtshor hgyur /  
 reg ma thag tu sbye bo kun / hñig pa hñi la the tshom med / IO3  
 sdig pa rus sbal la sogs dan/sbrul rnams sna tshogs pa dag kyañ/  
 sbyor ba hbyuñ bañi mtshan ñid kyis/cho ga bzñin du rab tu bya/ IO4

de la hdi ni dug thams cad hpho bahi snin poho/

/ OM /

lta ba rdo rjeḡi dug la sogs / gḡan yaḡ mi bzad pa yi dug /  
nam mkhaḡ rdo rjeḡi dkyil ḡkhor du/bsams na ye ḡes rdo rjes ḡdren/105  
bcom ldan ḡdas dug gi dam tshig chen po rdo rjes de skad ces  
bkah stsal to/

de la hdi ni dug gso bañi dam tshig rdo rjeñi sñiñ voho/

/ HŪM /

rdo rje chen poḥi sñiñ po ḥdi / kha dog dkar por rnam par bsam /  
ḥod kyi sprin ni śin tu ḥbar / zla baḥi ḥod zer bñin du bsil / IO6

catuṣṭhānaprayogeṇa saṃharann<sup>I</sup> uttiṣṭhati kṣaṇāt /  
 dvitrīṇ vārāṇ prabhāvitvā cha<sup>2</sup>rdayantaṃ vicintayet /  
 khadhātum<sup>3</sup> viṣasampūrṇaṃ nirviṣaṃ kurute kṣaṇāt // IO7  
 ity āha ca /

tatreḍaṃ sarvopaviṣākaraṣaṇahrdayam /  
 / ĀḤ /  
 gaṇḍapiṭakalūtās ca ye cānye vyādhayaṃ smṛtāḥ /  
 naśyanti dhyānamātreṇa vajrapānivaco yathā // IO8  
 aṣṭapatraṃ mahāpadmaṃ śasāṅkam iva nirmalam /  
 tatra madhyagataṃ cintet pañcaraśmiprapūritam // IO9  
 saṃhāre<sup>5</sup> kṛṣṇasamayaṃ codane sitasaṃnibham /  
 idaṃ dhyānapadaṃ guhyaṃ rahasyaṃ jñānanirmalam // IIO

tatremāni bāhyādyātmikavyādhicikitsāvajrahrdayamantrā-  
 kṣarapadāni /

/ JINAJIK ĀROLIK VAJRADHRK /

yad evākṣarapadam iṣṭaṃ bhaved bhaktiguṇāvaham /  
 bhāvayet tādṛśaṃ bimbaṃ vyādhivajrapracodanaḥ<sup>6</sup> // III  
 vānarākārasamayam athavā śvānasambhavam /  
 svakāyavākci<sup>7</sup>ttapade nīscarantaṃ vicintayet // II2  
 cakraṃ vā athavā vajraṃ dhyātvā vajrapade sthitaḥ /  
 kāyavākci<sup>8</sup>ttasamayam cūrṇitaṃ tena bhāvayet // II3  
 tataḥ prabhṛti sambuddhā bodhisattvā mahāyāsāḥ /  
 adhiṣṭhānapadaṃ ramaṇaṃ dadanti hr̥ṣṭacakṣuṣāḥ // II4  
 ity āha ca /

svakāyavākci<sup>8</sup>ttavajreṣu buddhameghāṇ vicintayet /  
 vajrarājāmahāmeghaṃ bhāvayan<sup>IO</sup> vyādhimokṣaṇam //iti/ II5  
 daśadiksarvabuddhānāṃ<sup>II</sup> bodhisattvaṃś ca dhīmatāṃ<sup>I2</sup> /  
 kruddhāṃ<sup>I3</sup> bhāvayet<sup>I4</sup> tasya mārāṇaṃ pāramāṛthikam // II6

gnas bži dag tu sbyor ba yis/ de ma thag tu hbyuñ bar hgyur/  
 lan gsum legs par sgom pa ni/ skyugs pa dag tu rnam bsams na/  
 nam mkhañi khams kun gañ ba yañ/de ma thag tu dug med hgyur/ I07  
 zes de skad bkañ stsal to/

de la hdi ni ñe bañi dug thams cad dranbañi sñiñ poño/

/ Āḥ /

hbras dañ phol mig hbrum bu dañ/gañ gzan nad du bsad pa rnams/  
 phyag na rdo rjeñi bkañ bzin du/bsams pa tsam gyis med par hgyur/I08  
 padma chen po hdab ma brgyad / zla ba bzin du dri ma med /  
 de yi dbus na hdug bsam pa / hod zer lña ni rdzogs paño / I09  
 sdud pa na ni dam tshig gnag / bskul ba na ni dkar po hdra /  
 bsam gtan gnas na gsañ ba hdi / ye ses dri med gsañ chen yin / I10

de la hdi ni phyi nañ gi nad rnams gso bañi rdo rje sñiñ poñi  
 shags kyi yi geñi tshig rnams so/

/ DZINADZIK ĀROLIK BADZRADHERIK /

nad kyi rdo rje bskul ba yis / yi geñi tshig ni gañ hdod pa /  
 dad pas yon tan thob hgyur ba/de hdrañi gzugs ni bsgom par bya/ III  
 dam tshig spreñu dañ hdra bañam/yañ na khyi las byuñ bañañ ruñ/  
 rañ gyi lus ñag sams gnas las / byuñ ba dag tu rnam par bsam / II2  
 hkhor loñam ni rdo rjeñañ ruñ/bsgoms na rdo rjeñi go hphañ gnas/  
 lus dañ ñag sams dam tshig rnams/des ni phye mar brlag par bsgom/II3  
 de nas brtsams te rdzogs sañs rgyas/byañ chub sams dpañ grags  
 chen rnams /  
 byin rlabs go hphañ dam pa dag/dgyes pañi spyen gyis rab tu stsol/II4  
 hdi skad ces kyañ bkañ stsal to/  
 rañ lus ñag sams rdo rje la / sañs rgyas sprin<sup>I</sup> dag rnam par bsam/  
 rdo rje rgyal po sprin chen po/nad las thar par rnam par bsgom/ II5  
 phyogs bcuñi sañs rgyas thams cad dañ/blo ldan byañ chub  
 sams dpañ dag/  
 de la khros par bsams na ni / hchi bar byed pa dam pa yin / II6

anena dhyānayogena karmajaṃ vāpi yat smṛtaṃ /  
 śatāṣṭajāpāyogena <sup>I</sup>dinaih saptair vinaśyati // II7  
 athavā svamantrarājena vajradhyānavidhiḥ smṛtaḥ /  
 eṣo hi sarvavyādhīnāṃ samayo duratikramaḥ // II8  
 atha vajradharo rājā jñānāṅkuśamahādyutiḥ /  
 kāmamokṣamahāvajra idaṃ vacanam abravīt // II9  
 svapnopameṣu dharmeṣu anutpādasvabhāviṣu /  
 svabhāvasuddhatattveṣu bhrāntivajraḥ pragīyate // I20  
 paśyanti sādhaḥ nityaṃ japadhyānārthataṭparāḥ /  
 buddhaś <sup>2</sup>ca bodhisattvaś <sup>2</sup>ca dvidhābhedenā darśanam // I21

tatredaṃ mahāsvapnasamayapadam /

bodhi<sup>3</sup>jñānāgrasaṃprāptaṃ paśyati <sup>4</sup>buddhasuprabham /  
 buddhasaṃbhogakāyaṃ vā ātmānaṃ laghu paśyati // I22  
 traidhātukamahāsattvaiḥ pūjyamānaṃ sa paśyati /  
 buddhaiś ca bodhisattvaiś ca pañcakāmaguṇair <sup>5</sup>dhruvam/  
 pūjitaṃ paśyate bimbaṃ mahājñānasamaprabham // I23  
 vajrasattvamahābimbaṃ vajradharmamahā<sup>6</sup>yaśam /  
 svabimbaṃ paśyate svapne guhyavajramahā<sup>7</sup>yaśam // I24  
 praṇamanti mahābuddhā bodhisattvaś ca vajriṇaḥ <sup>8</sup>/  
 drakṣyate <sup>9</sup>īdṛśān svapnān <sup>9</sup>kāyavākciittasiddhidān // I25  
 sarvālaṃkārasaṃpūrṇaṃ surakanyaṃ manoramam /  
<sup>10</sup>dāraḥ kān dārikāḥ paśyan sa siddhim adhigacchati // I26  
 daśadiksarvabuddhānāṃ kṣetrasthaṃ <sup>II</sup>paśyate dhruvam/  
 dadanti hr̥ṣṭacittātātmā dharmagañjaṃ manoramam // I27  
 dharmacakragataṃ kāyaṃ sarvabuddhaiḥ parivṛtaṃ /  
 paśyate yogasamaye dhyānavajrapraṭiṣṭhitaḥ // I28  
 ārāmodyānavividhān surakanyādyalaṃkāṛtān /  
 paśyate dhyānasamaye sarvabuddhair adhiṣṭhitaḥ <sup>I2</sup>// I29

bsam gtan sbyor ba hdi dag gis/las skyes su yañ gañ grags pa/  
brgya rtsa brgyad bzlas sbyor ba yis/ñi ma bdun gyis

hjiḡ par ḡgyur/I17

yañ na bdag gi snags rgyal gyis/rdo rjeñi bsam gtan cho ga bsam/  
hdi ni nad rnams thams cad kyi/dam tshig śin tu ḡdaḡ dkaḡ baḡo/I18  
de nas rgyal po rdo rje ḡdzin/ ye śes kyo ba ḡod po che /

ḡdod dañ thar pa rdo rje ches/ <sup>I</sup>gsuñ ni hdi skad bkaḡ stsal to/ I19  
chos rnams rmi lam lta bu ste/ ño bo ñid kyis ma skyes śin /  
rañ bzin dag pa de ñid la / ḡkhrul pañi rdo rje rab tu gsuñ / I20

bsam gtan bzlas pa <sup>2</sup>dōn brtson pañi/sgrub pa pos ni rtag tu mthoñ/  
sañs rgyas byañ chub sams dpaḡ rnams/dbye ba rnam pa ḡñis  
su mthoñ / I21

de la hdi ni rmi lam chen poñi dam tshig gi gnas te/  
byañ chub ye śes mchog thob pas/sañs rgyas ḡod ni bzañ por mthoñ/  
sañs rgyas rdzogs loñs spyod pa yi/skur yañ bdag ñid

myur du mthoñ/ I22

sams can chen po khams gsum pas/mchod pa byed par des mthoñ ño/  
ye śes chen poñi ḡod ḡdrañi gzugs/sañs rgyas byañ chub

sams dpaḡ yis/

ḡdod pañi yon tan lña rnams kyis/rtag tu mchod pa byed par mthoñ/I23  
rdo rje sams dpañi gzugs chen dañ/grags pa chen po rdo rje chos/  
gsaḡ ba rdo rje grags pa cher/rmi lam dag na rañ gzugs mthoñ/ I24

byañ chub sams dpaḡ rdo rje can/sañs rgyas chen po phyag ḡtshal bañi/  
rmi lam hdi ḡdra mthoñ ḡgyur ba/sku gsuñ thugs kyi dños grub ster/I25  
rgyan rnams thams cad yoñs rdzogs pañi/lha yi bu mo yid ḡoñ dañ/  
khyeḡu dañ bu mo dag mthoñ na/de ni dños grub ḡthob par ḡgyur/ I26  
phyogs bcuñi sañs rgyas thams cad kyañ/ñin na bzugs par

ñes par mthoñ/

thugs ni dgyes par gyur nas kyañ/chos mdzod yid du ḡoñ ba stsol/I27  
chos kyi ḡkhor lo sgyur bañi lus/sañs rgyas kun gyis yoñs bskor ba/  
bsam gtan rdo rje la gnas pañi/dam tshig sbyor bas mthoñ bar ḡgyur/I28  
kun dgaḡ ra ba skyed mos tshal/lha yi bu mo sogs pas rgyan/

sañs rgyas kun gyis byin brlabs pas/bsam gtan dam tshig can  
gyis mthoñ / I29

buddhais ca bodhisattvais ca abhiṣṭ<sup>I</sup>taṃ sa paśyati /  
 vidyādharamahārājaiḥ pūjyamāṇaṃ sa paśyati // I30  
 ity āha ca /

vividhān vajrasambhūtaṃ svapnān paśyati nirmalān /  
 sidhyate<sup>1</sup> nuttaraṃ tasya kāyavāk<sup>2</sup>cittavajrajaṃ // I31  
 caṇḍālaśvānayaogādīn paśyati yadi vajradhīḥ /  
 sidhyate<sup>3</sup> cittanilayaṃ vajrasattvasya dhīmataḥ // I32

tatreḍaṃ svapnavicāraṇasamayahr̥dayaṃ /  
 svacittaṃ cittanidhyaptau sarve dharmāḥ pratiṣṭhitāḥ/  
 khavajrasthā hy amī dharmā na dharmā na ca dharmatā//I33

atha bhagavantaḥ sarvatathāgatā āścarya<sup>4</sup>prāptā adbhuta-  
 prāptāḥ sarvatathāgata<sup>4</sup>kāyavāk<sup>4</sup>cittasāmayasaṃsayachettāraṃ  
 vajrasattvaṃ papracchuḥ / kim idaṃ bhagavan

niḥsvabhāveṣu dharmeṣu dharmatattvaṃ udāhṛtaṃ /  
 aho vismayasambhūtaṃ ākāśa ākāśabhāvanam // iti / I34

atha bhagavān kāyavāk<sup>5</sup>cittavajrapāṇis tathāgataḥ sarva-  
 tathāgatān evaṃ āha / bhagavantaḥ sarvatathāgatāḥ /  
 ākāśaṃ na kena cid dharmeṇa saṃyuktaṃ nāpy asaṃyuktaṃ na  
 cākāśasyaivaṃ bhavati / sarvagato<sup>6</sup>ḥ sa sarvatrānudarśī ca/  
 evaṃ eva bhagavantaḥ sarvatathāgatāḥ sarvadharmāḥ svapnāḥ  
 svapnasamayasaṃbhūtāś cānugantavyāḥ / tadyathāpi nāma  
 bhagavantaḥ sarvatathāgatāḥ / ākāśaṃ anirūpyaṃ anidarśanam  
 apratighaṃ<sup>7</sup> / evaṃ eva bhagavantaḥ sarvatathāgatāḥ sarva-  
 dharmā anugantavyāḥ / tadyathāpi nāma bhagavantaḥ sarva-  
 tathāgatāḥ sarvadharmakāyavāk<sup>7</sup>cittavajrapadasamayaṃ sarva-

sañs rgyas byañ chub sems dpañ yis/de ni mñon par dbaň bskur mthoň/  
rig Һdzin rgyal po chen po yis/mchod pa byed par des mthoň no/ I30  
yaň gsuñs pa/

rdo rje las byuň sna tshogs paҺi/rmi lam dri ma med mthoň na/  
sku gsuň thugs kyi rdo rje las/skyes pa bla med Һgrub par Һgyur/I31  
gdol pa khyi yi sbyor la sogs/ gal te rdo rje blos mthoň na /  
blo ldan rdo rje sems dpañ yi/sems kyi gnas ni Һgrub par Һgyur/ I32

de la Һdi ni rmi lam rnam par dpyad paҺi dam tshig gi sñiñ poҺo/  
raň sems rnams ni dmigs pa la/chos rnams thams cad rab tu gnas/  
nam mkhaҺ rdo rjeҺi gnas sems Һdi/chos med chos řid med paҺo/ I33

de nas bcom ldan Һdas de bźin gśegs pa thams cad řo mtshar du  
gyur rmad du gyur nas/de bźin gśegs pa thams cad kyi sku daň  
gsuň daň thugs kyi dam tshig gi the tshom gcod pa rdo rje sems  
dpaҺ la źus pa/bcom ldan Һdas Һdi ci źes lags/  
chos rnams řo bo med pa la / chos kyi de řid kun bsad pa /  
e maҺo řo mtshar las byuň ba/nam mkhaҺ la ni nam mkhaҺ sgom/ I34

de nas bcom ldan Һdas de bźin gśegs pa thams cad kyi sku daň  
gsuň daň thugs phyag na rdo rje de bźin gśegs pas/de bźin gśegs  
pa thams cad la Һdi skad ces gsuñs so/bcom ldan Һdas de bźin gśegs  
pa thams cad/nam mkhaҺ ni chos gaň daň yaň mi ldan te/mi ldan pa  
yaň ma yin no/nam mkhaҺ de řa ni chos thams cad du gtogs la/thams  
cad kyi rjes su bltaҺo sñam du yaň mi sems so/de bźin du bcom ldan  
Һdas de bźin gśegs pa thams cad rmi lam lta bu daň/rmi lam gyi  
dam tshig las byuň bar rjes su rtogs par byaҺo/bcom ldan Һdas de  
bźin gśegs pa thams cad/Һdi lta ste/dper na nam mkhaҺ brtag tu  
med ciň bltar mi snaň ba thogs pa med pa de bźin du/bcom ldan Һdas  
de bźin gśegs pa thams cad chos thams cad kyaň rjes su rtogs par  
byaҺo/bcom ldan Һdas de bźin gśegs pa thams cad/Һdi lta ste/dper  
na lus daň řag daň sems daň chos thams cad rdo rjeҺi gnas kyi dam

trānugataṃ ekasvabhāvaṃ yaduta cittasvabhāvaṃ / yaś ca  
kāyavākcittadhātur ākāśadhātus cādvaṃyam etaḍ advaidhī-  
karam / tadyathāpi nāma bhagavantaḥ sarvatathāgatāḥ /  
ākāśadhātusthitaḥ sarvaśattvāḥ<sup>I</sup> sa cākāśadhātur na kāma-  
dhātusthito na rūpadhātusthito nārūpadhātusthito yaś ca  
dharmaś<sup>2</sup> traidhātuke na sthitas tasyotpādo nāsti yasyot-  
pādo nāsti nāsau kena cid dharmeṇa sambhāvyaṭe / tasmāt  
tarhi bhagavantaḥ sarvatathāgatā niḥsvabhāvāḥ sarva-  
dharmā iti /

tadyathāpi nāma bhagavantaḥ sarvatathāgatā bodhicittaṃ  
sarvatathāgatajñānotpādanavajrapadakaram / tac ca bodhi-  
cittaṃ na kāyasthitaṃ na vāksthitaṃ na cittasthitaṃ /  
yaś ca dharmaś traidhātuke na sthitas tasyotpādo nāsti /  
idaṃ sarvatathāgatajñānotpādanavajrapadam /

na ca bhagavantaḥ sarvatathāgatāḥ svapnasyaivaṃ bhavati /  
ahaṃ traidhātuke svapnapadaṃ darśayeyam / na ca puruṣas-  
yaivaṃ bhavati / ahaṃ svapnaṃ paśyeyam iti / sā ca trai-  
dhātukakriyā svapnopamā svapnasadrśī svapnāsambhūtā /  
evam eva bhagavantaḥ sarvatathāgatā yāvanto daśadiksarva-  
lokadhātuṣu buddhāś ca bodhisattvāś ca yāvantaḥ sarva-  
sattvāḥ sarve te svapnanairātmyapadenānugantavyāḥ /  
tadyathāpi nāma bhagavantaḥ sarvatathāgatāḥ / cintāmaṇi-  
ratnaṃ sarvaratnapradhānaṃ sarvagūṇopetaṃ / yāc<sup>3</sup> ca sattvāḥ  
prārthayanti suvarṇaṃ vā ratnaṃ vā raupyaṃ vā tat sarvaṃ

tshig ni/thams cad kyi rjes su soñ ba ño bo ñid gcig pañi phyir  
 te ñdi lta ste sems kyi ño bo ñid do/lus ñaṅ ñaṅ ñaṅ sems kyi  
 khams gañ yin pa ñaṅ/nam mkhañi khams de dag gñis su med ciñ  
 gñis su byar med do/bcom ldan ñdas de bñin gśegs pa thams cad/  
 ñdi lta ste/dper na sems can thams cad nam mkhañi khams la gnas  
 te/nam mkhañi khams de yañ ñdod pañi khams na gnas pa yañ ma yin/  
 gzugs kyi khams na gnas pa yañ ma yin/gzugs med pañi khams na  
 gnas pa ma yin te/chos gañ khams gsum na mi gnas pa de ni skye ba  
 med do/gañ la skye ba med pa ñdi ni chos gañ gis kyañ brtag par  
 mi nus so/de bas na bcom ldan ñdas de bñin gśegs pa thams cad/  
 chos thams cad ño bo ñid med paño/

kye bcom ldan ñdas de bñin gśegs pa thams cad/ñdi lta ste/dper na  
 byañ chub kyi sems ni de bñin gśegs pa thams cad kyi ye śes ñbyuñ  
 ba rdo rjeñi gnas byed pa ste/byañ chub kyi sems de yañ lus la  
 mi gnas ñaṅ la mi gnas sems la mi gnas so/chos gañ khams gsum na  
 mi gnas pa de la skye ba med do/ñdi ni ye śes ñbyuñ ba rdo rjeñi  
 gnas yin no/

kye bcom ldan ñdas de bñin gśegs pa thams cad/rmi lam de niñdag  
 gis khams gsum du rmi lam mthoñ bar byaño sñam du mi sems so/  
 mi yañ bdag gis rmi lam mthoñ ño sñam du mi sems so/khams gsum  
 gyi bya ba de rnams kyañ/rmi lam lta bu/rmi lam ñaṅ ñdra ba/rmi  
 lam las byuñ baño/de bñin du bcom ldan ñdas de bñin gśegs pa  
 thams cad/phyogs bcuñi ñjig rten gyi khams kyi sañs rgyas ñaṅ/  
 byañ chub sems dpañ ji sñed pa rnams ñaṅ/sems can ji sñed pa  
 thams cad kyañ/rmi lam la bdag med pañi gnas su rjes su rtogs  
 par byaño/bcom ldan ñdas de bñin gśegs pa thams cad/ñdi lta ste/  
 dper na yid bñin gyi nor bu rin po che ni/rin po che thams cad  
 kyi gtso bo yon tan thams cad ñaṅ ldan pa ste/rin po che thams  
 cad kyi gtso bo yon tan thams cad ñaṅ ldan pa gañ yin pa de la/  
 sems can gañ dag gis gser ram rin po cheñam ññul yañ ruñ ste/gañ

cintitamātreṇaiva sappādayāti<sup>I</sup> / tac ca ratnādyam na citta-  
 sthitam na cintāmaṇisthitam / evam eva bhagavantaḥ sarva-  
 tathāgatāḥ sarvadharmā<sup>2</sup> buddhadharmā anugantavyāḥ /

atha te bhagavantaḥ sarvatathāgatāḥ praharṣotphullalocanāḥ  
 sarvatathāgatakāyavākciṭṭavajraṃ tathāgatam evam āhuḥ /  
 āścaryaṃ bhagavan yatra hi nāma ākāśadhātusamavasaraṇeṣu<sup>3</sup>  
 sarvadharmeṣu<sup>4</sup> buddhadharmāḥ samavasaraṇaṃ gacchanti / atha  
 te sarvabuddhabodhisattvā bhagavato vajrapāṇes tathāgatasya  
 pādayoḥ praṇipatyaivam āhuḥ / yad bhagavatā sarvamantra-  
 vajrasiddhisamuccayaṃ bhāṣitaṃ tāni ca sarvamantravajra-  
 samuccayasiddhīni kutra sthitāni<sup>5</sup> /

atha vajrapāṇis teṣāṃ tathāgatānāṃ bodhisattvānāṃ ca  
 sādhu-kāraṃ dattvā tān sarvatathāgatān evam āha / na bhaga-  
 vantaḥ sarvatathāgatāḥ sarvamantrasiddhīni sarvamantra-  
 kāyavākciṭṭasthitāni / tat kasya hetoḥ / paramārthataḥ  
 kāyavākciṭṭamantrasiddhīnām asaṃbhavāt / kiṃtu bhagavantaḥ  
 sarvatathāgatāḥ sarvamantrasiddhīni sarvabuddhadharmāṇi  
 svakāyavākciṭṭavajrasthitāni / tac ca kāyavākciṭṭavajraṃ  
 na kāmādhātusthitam na rūpadhātusthitam nārūpadhātusthitam/  
 na cittam kāyasthitam na kāyam ciṭṭasthitam na vāk citta-  
 sthitā na cittam vāksthitam / tat kasya hetor ākāśavat  
 svabhāvasuddhatvāt /

ba bsłans pa de dag thams cad bsams pa tsam gyis hbyor ba byed  
 de/rin po che la sogs pa de dag kyañ sams la yañ mi gnas/yid  
 bzin gyi nor bu la yañ gnas pa ma yin no/de bzin du bcom ldan  
 h̄das de bzin ḡsegs pa thams cad chos thams cad dañ/saṅs rgyas  
 kyi chos thams cad kyañ rjes su rtogs par byaḥo/

de nas bcom ldan h̄das de bzin ḡsegs pa de dag thams cad rab tu  
 dgyes paḥi sp̄yan gdaṅs nas/de bzin ḡsegs pa thams cad kyi sku  
 dañ gsuñ dañ thugs rdo rje de bzin ḡsegs pa la ḥdi skad ces gsol  
 to/bcom ldan h̄das gañ nam mkhaḥi khams kyi rjes su ḥbrañ baḥi  
 chos thams cad la<sup>I</sup> saṅs rgyas kyi chos rnam rjes su ḥbrañ ba  
 de ño mtshar to/de nas saṅs rgyas dañ byañ chub sams dpaḥ de dag  
 thams cad kyi/sbcom ldan h̄das phyag na rdo rje de bzin ḡsegs  
 paḥi zabs gñis la phyag ḥtshal nas ḥdi skad ces gsol to/gañ  
 bcom ldan h̄das khyed kyi snags thams cad kyi rdo rjeḥi ḥnos  
 grub mdor bs̄dus te gsuṅs pa/snags thams cad kyi rdo rje mdor  
 bs̄dus paḥi ḥnos grub de dag gañ la gnas/

de nas phyag na rdo rjes de bzin ḡsegs pa thams cad dañ/byañ chub  
 sams dpaḥ de dag thams cad la/legs so zes bya ba byin nas/de  
 bzin ḡsegs pa thams cad la ḥdi skad ces gsuṅs so/bcom ldan h̄das  
 de bzin ḡsegs pa thams cad snags kyi ḥnos grub thams cad ni/sku  
 dañ gsuñ dañ thugs la mi gnas so/de ciḥi phyir ze na/  
 ḥoñ kyañ bcom ldan h̄das de bzin ḡsegs pa thams cad snags kyi  
 ḥnos grub thams cad dañ/saṅs rgyas kyi chos thams cad ni b̄dag gi  
 lus dañ ṅag dañ sams rdo rje la ni gnas so/lus dañ ṅag dañ sams  
 rdo rje de dag kyañ/h̄dod paḥi khams na mi gnas gzugs kyi khams  
 na mi gnas gzugs med paḥi khams na mi gnas/sams kyañ lus la mi  
 gnas lus kyañ sams la mi gnas/ṅag kyañ sams la mi gnas sams kyañ  
 ṅag la mi gnas so/ de ciḥi phyir ze na/nam mkhaḥ ltar ño bo ñid  
 dag paḥi phyir ro/

atha te sarvatathāgatāḥ sarvatathāgatakāyavākciṭṭavajram  
 evaṃ āhuḥ / sarvatathāgatadharmā bhagavan kutra sthitāḥ  
 kva vā sambhūtāḥ / vajrasāṭṭva āha / svakāyavākciṭṭa-  
 samsthitāḥ svakāyavākciṭṭasambhūtāḥ / bhagavantaḥ sarva-  
 tathāgatā āhuḥ / cittaṃ<sup>2</sup> kutra sthitam / ākāśasthitam /  
 ākāśaṃ kutra sthitam / na kvacit / atha te sarvabuddha-  
 bodhisattvā āścaryapṛāptā adbhutapṛāptāḥ svacittaḥ<sup>3</sup> dharmatā-  
 vihāraṃ dhyāyāntas tūṣṇīm sthitā abhūvan /

sarvacittasamayāsāravaajrasambhūtir nāma paṭalaḥ pañcadaśaḥ/

de nas de bzin gsegs pa thams cad kyi sku dan gsun dan thugs  
 rdo rje la hdi skad ces gsol to/bcom ldan h̄das de bzin gsegs pa  
 thams cad kyi chos gañ <sup>1</sup>na gnas gañ nas byun/dpal rdo rje sems  
 dpaḥ bkaḥ stsal pa/rañ gi lus dan nag dan sems las byun no/bcom  
 ldan h̄das de bzin gsegs pa thams cad kyi gsol pa/sems gañ na  
 gnas bkaḥ stsal pa /nam mkhaḥ la gnas so gsol pa/nam mkhaḥ gañ  
 na gnas/bkaḥ stsal pa/gañ na yañ mi gnas so/de nas sañs rgyas  
 dan byañ chub sems dpaḥ de dag no mtshar du gyur rmad du gyur  
 nas/rañ gi sems kyi chos fid la gnas nas sems śiñ cañ mi smra  
 bar h̄khod par gyur to/

sams can thams cad kyi dam tsaig gi sñiñ poḥi rdo rje h̄byun ba  
 zes bya baḥi leḥu ste bco lña paḥo/

## CHAPTER SIXTEEN

atha bhagavantaḥ sarvatathāgatāḥ punaḥ samājam āgama  
bhagavantaḥ sarvatathāgatakāyavākcittavajraṃ tathāgataḥ  
sarvatathāgatakāyavākcittavajrapadair adhyeṣya sarva-  
tathāgataratnavajrapūjāvyūhaiḥ pūjayām āsuḥ /

atha bhagavān vajrapāṇis tathāgataḥ sarvavajramaṇḍala-  
siṃhasamayarājavyūhaḥ nāma samādhiḥ samāpadyedaṃ vajra-  
kāyamaṇḍalaṃ sarvabuddhānāṃ svakāyavākcittavajrebhya  
udājahāra /

athātaḥ sampravakṣyāmi kāyamaṇḍalam uttamam /  
cittavajrapratīkāśaṃ sarvamaṇḍalam uttamam // I  
ṣoḍaśahastaṃ prakurvīta caturasraṃ suśobhanam /  
maṇḍalaṃ sarvabuddhānāṃ kāyavajrapratīṣṭhitam // 2  
tasyābhyantaraś cakram ālikheḍ vidhivajrayā /  
mudrāvajrapadaṃ kuryān mantrāṇāṃ guhyam uttamam // 3  
madhye vairocanapadaṃ akṣobhyādīṃś cālikhet /  
kāyavākcittavajrāgrīn sarvakoṇe niveśayet /  
krodhāṃś cālikheḍ dvāri mahābalaparākramān // 4  
pūjāṃ kurvīta mantrajñō guhyavajraprabhāvitām /  
eṣo hi sarvamantrāṇāṃ samayo duratikramaḥ // 5  
avaśyam eva dātavyaṃ vipmūtrādyaṃ viśeṣataḥ /  
eṣo hi sarvamantrāṇāṃ samayaḥ kāyavajriṇāṃ // 6  
sarvatathāgatakāyamaṇḍalam /

atha bhagavān vajrapāṇis tathāgataḥ sarvavāgvajrasamaya-  
meghavyūhaḥ nāma samādhiḥ samāpadyedaṃ vāgvajramaṇḍalaṃ  
svakāyavākcittavajrebhya udājahāra /

CHAPTER SIXTEEN

de nas bcom ldan ḥdas de bzin gsegs pa thams cad yaṅ ḥdus par  
gyur nas/bcom ldan ḥdas de bzin gsegs pa thams cad kyi sku daṅ  
gsuṅ daṅ thugs rdo rje de bzin gsegs pa la/de bzin gsegs pa  
thams cad kyi sku daṅ gsuṅ daṅ thugs kyi rdo rjeḥi dam tshig  
gis gsol ba btab nas/de bzin gsegs pa thams cad kyi rdo rje  
rin chen gyi mchod paḥi tshogs kyi mchod pa byas so/

de nas bcom ldan ḥdas phyag na rdo rje de bzin gsegs pa/rdo rje  
thams cad kyi dkyil ḥkhor seṅ geḥi dam tshig gi rgyal po zes  
bya baḥi tiṅ ṅe ḥdzin la sñoms par zugs nas/rdo rjeḥi skuḥi  
dkyil ḥkhor ḥdi saṅs rgyas thams cad kyi sku daṅ gsuṅ daṅ thugs  
rdo rje las phyuṅ ṅo/

de nas sku yi dkyil ḥkhor mchog/thugs kyi dkyil ḥkhor rab ḥdra ba/  
dkyil ḥkhor rnams ni kun gyi mchog/legs par rab tu bśad par bya/ 1  
khru ni bcu drug tshad du bya / gru bzi lham pa rab tu mdzes /  
saṅs rgyas kun gyi dkyil ḥkhor te/sku yi rdo rje rab tu gnas/ 2  
de yi naṅ du ḥkhor lo ni / rdo rjeḥi cho gas bri bar bya /  
śnags rnams kun gyi gsaṅ ba mchog/phyag rgya rdo rjeḥi gnas su bya/3  
dbus su rnam par snaṅ mdzad gnas/mi bskyod pa la sogs paḥaṅ bri/  
sku daṅ gsuṅ thugs rdo rje mchog/grva rnams kun tu dgod par bya/  
stobs chen pha rol gnou pa yi / khro bo rnams kyaṅ sgor briḥo / 4  
rdo rje gsaṅ ba rab bsgoms pas/ mchod pa śnags ses pa yis bya /  
ḥdi ni śnags rnams thams cad kyi/dam tshig śin tu ḥdaḥ dkaḥ baḥo/5  
bśaṅ daṅ gci ba la sogs pa / bye brag tu ni ṅes par dbul /  
ḥdi ni śnags rnams thams cad kyi/sku yi rdo rje las dam tshig/ 6  
de bzin gsegs pa thams cad kyi skuḥi dkyil ḥkhor ro/

de nas bcom ldan ḥdas phyag na rdo rje deḥ bzin gsegs pas <sup>1</sup>gsuṅ rdo  
rje thams cad kyi dam tshig sprin bkod pa zes bya baḥi tiṅ ṅe  
ḥdzin la sñoms par zugs nas/gsuṅ rdo rjeḥi dkyil ḥkhor ḥdi ṅid  
kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/

athātaḥ saṃpravakṣyāmi<sup>I</sup> vāṇmaṇḍalam uttamam /  
 cittavajrapratīkāśaṃ sarvamaṇḍalam uttamam // 7  
 viṃśatihastaṃ prakurvīta caturasraṃ vidhānataḥ /  
 catuṣkoṇaṃ caturdvāraṃ sūtrayed vajrabhāvanaiḥ // 8  
<sup>2</sup>tasya madhye mahācakram ālikhet parimaṇḍalam /  
 sarvamudrāḥ<sup>3</sup> samāsenā ālikhet vidhitatparaḥ // 9  
 amitāyur mahāmudrāṃ tasya madhye niveśayet /  
 tad eva vajrapadaṃ rāmyaṃ sarveṣāṃ parikalpayet // 10  
 parisphuṭaṃ vadhānena kṛtvā maṇḍalam uttamam /  
 guhyapūjāṃ tataḥ kuryād evaṃ tuṣyanti vajriṇaḥ // 11  
 viṃmūtrasukrasamayaiḥ pūjya siddhir avāpyate /  
 eṣo hi sarvabuddhānāṃ samayo duratikramaḥ // 12  
 sarvatathāgatavāṇmaṇḍalam /

atha bhagavān vajrapāṇis tathāgataḥ samantameghavyūhaṃ  
 nāma samādhiṃ samāpadyedaṃ<sup>4</sup> paramaguhyamaṇḍalarahasyaṃ  
 svakāyavākcittavajrebhya<sup>5</sup> udājahāra /

yasya vajradharāgrasya madhye bimbaṃ samālikhet /  
 bhaven<sup>6</sup> maṇḍalapadaṃ tasya kāyavākcittaguhyajam // 13  
 sarvatathāgatakāyavākcittavajrapadaññānarahasyo'yaṃ<sup>7</sup>  
 paramaguhyah /

atha bhagavān vajrapāṇis tathāgataḥ sarvamaṇḍalacakra-  
 sambhavaṃ nāma samādhiṃ samāpadyedaṃ sarvamaṇḍalakāya-  
 vākcittaguhyavajraṃ<sup>8</sup> svakāyavākcittavajrebhya udājahāra /  
 tato maṇḍalamantraḥ / mantrākṣarahrdayasūtrākṣarapadāni /  
 /<sup>9</sup> OM ĀḤ HŪM /

pātanaṃ vajrasūtrasya rajasyāpi nipātanaṃ /  
 na kāryaṃ mantrasattvena kārayan bodhir durlabha<sup>10</sup> // 14

de nas gsun gi dkyil hkhhor mchog/thugs kyi dkyil hkhhor rab hdra ba/  
 dkyil hkhhor rnams ni kun gyi mchog/legs par rab tu bsad par bya/ 7  
 khru ni ñi suhi tshad du bya / gru bzi lham pa cho ga bzin /  
 I  
 grva bzi pa la sgo bzi par / rdo rje bsgoms pas thig gdab bo / 8  
 de dbus hkhhor lo chen po ni / zlum po kun tu bri bar bya /  
 mdo ru phyag rgya thams cad ni/cho ga bzin du bri bar bya / 9  
 tshe dpag med kyi phyag rgya che/de yi dbus su gzag par bya/  
 rdo rje gnas mchog de ñid du / thams cad yons su dgod par bya/ 10  
 yons su gsal bar cho ga bzin / dkyil hkhhor dam pa byas nas ni/  
 de nas gsañ bañi mchod pa bya/hon tañ rdo rje can dag mñes / II  
 bsañ gci khu bañi dam tshig gis/mchod na dños grub thob par hgyur/  
 hdi ni sañs rgyas thams cad kyi/dam tshig sin tu hdañ dkañ baño/I2  
 de bzin gsegs pa thams cad kyi gsun gi dkyil hkhhor ro/  
 de nas bcom ldan hñas phyag na rdo rje de bzin gsegs pa/kun nas  
 sprin gyi tshogs rdo rje zes bya bañi tin ne hñzin la sñoms par  
 zugs nas/rab tu gsañ bañi dkyil hkhhor gsañ ba hdi/ñid kyi sku  
 dañ gsun dañ thugs rdo rje las phyuñ ño/  
 rdo rje hñzin mchog gañ yin pañi/gzugs ni dbus su legs bris pa/  
 de yi dkyil hkhhor gnas su hgyur/sku gsun thugs kyi gsañ las byuñ/I3  
 hdi ni de bzin gsegs pa thams cad kyi sku dañ gsun dañ thugs rdo  
 rjeñi gnas ye ses gsañ ba yin te rab tu gsañ baño/  
 de nas phyag na rdo rje de bzin gsegs pa dkyil hkhhor thams cad  
 kyi hkhhor lo hbyuñ ba zes bya bañi tin ne hñzin la sñoms par zugs  
 nas/dkyil hkhhor thams cad kyi sku dañ gsun dañ thugs rdo rjeñi  
 gsañ ba hdi/ñid kyi sku dañ gsun dañ thugs rdo rje las phyuñ ño/  
 de la hdi ni rdo rjeñi dkyil hkhhor gyi snags kyi sñin poñi thig  
 gdab pañi yi geñi gnas rnams so/

/ OM AH HUM /

rdo rjeñi thig ni gdab pa dañ / tshon rtsi dag ni dgye ba dag /  
 2  
 snags kyi sems doas mi bya ste/byas na byañ chub rñed par dkañ/ I4

- tasmāt samaya<sup>1</sup>vidhānājño<sup>2</sup> 'vatārya mantradevatān /  
 adhiṣṭhānapadaṃ dhyātvā maṇḍalānāṃ vikalpanam // 15  
 vairocanamahārājaṃ locanāṃ cāvātārayet /  
 kāyamaṇḍalapadaṃ ramaṃ kāyavajraguṇāvaham // 16  
 vajradharmamahārājaṃ<sup>3</sup> svadharmayāvātārayet /  
 idaṃ tat sarvamantrāṇāṃ<sup>4</sup> rahasyaṃ paramasāśvatam // 17  
 vajrasattvamahārājaṃ māmakiṃ cāvātārayet /  
 idaṃ tat sarvamantrāṇāṃ rahasyaṃ paramādbhutam // 18  
 evaṃ kṛtena sām<sup>5</sup>nidhyaṃ svayaṃ eva maṇiṣiṇaḥ /  
 āgatya guhyaparamaṃ likhanti haṣṣān<sup>5</sup>vitāḥ // 19  
 ity āha ca /  
 kartavyaṃ mantrasiddhena<sup>6</sup> vajraguhyāṃ mahādbhutam /  
 ākṛṣya krodharāja<sup>6</sup>na sarvabuddhāṃs tu pūjayet // 20  
 trikālaṃ<sup>7</sup> samaya<sup>7</sup>pūjā trivajrām<sup>7</sup>alavajriṇaḥ /  
 kartavyaṃ trivajrayogena mantrasiddhipravartanam // 21  
 ity āha ca /  
 sarveṣāṃ eva mantrāṇāṃ<sup>8</sup> baliṃ dadyān mahādbhutam /  
 viṣṇūtramāṃsatailaṃ ca pañcamaṃ cittasaṃbhavam // 22  
 śukreṇa sarvamantrāṇāṃ<sup>8</sup> pūṇaṃ<sup>8</sup> samudāhṛtam /  
 eṣo hi samayaḥ śreṣṭho buddhabodhiprapūrakaḥ // 23  
 sūtrasya pātanam idaṃ svayaṃ eva samācāret /  
 vairocanāṃ prabhāvitvā vajrasattvaṃ vibhāvayet // 24  
 athavāmṛtavajrākhyāṃ śiṣyaṃ vajramahādyutim /  
 vibhāvayet karmapadaṃ sarvabuddhaniṣevitam // 25  
 pañcabuddhamahārājaṃ sūtraṃ vajragataṃ nyaset /  
 eṣo hi sarvabuddhānāṃ<sup>9</sup> rahasyaṃ paramādbhutam // 26  
 pañcaviṃśatibhedena rajasyāpi nipātanam /  
 idaṃ tat sarvavajrāṇāṃ<sup>9</sup> rahasyaṃ bodhim uttamam // 27  
 sarveṣāṃ eva mantrāṇāṃ vajra<sup>10</sup>HUMkārabhāvanā /  
 kāyavāk<sup>9</sup>samayaṃ<sup>10</sup> divyaṃ pañvasthāneṣu bhāvayet // 28

de bas dam tshig tshul ses pas/snags kyi lha rnams phab nas su/  
 byin gyis brlabs kyi gnas bsgoms la/dkyil hkhor rnams ni  
 rnam par brtag/ 15  
 rgyal chen rnam par snañ mdzad dan/yañ na spyen ni dbab par bya/  
 sku yi dkyil hkhor gnas yid hon/rdo rje sku yi yon tan hthob/ 16  
 rdo rje chos ni rgyal po che / ran gi chos mas dbab par bya /  
 hdi ni snags rnams thams cad kyi/gsañ ba rab tu rtag pa yin / 17  
 rdo rje sems dpañ rgyal po che / māmaki yañ dbab par bya /  
 hdi ni snags rnams thams cad kyi/gsañ ba rmad du byuñ baño / 18  
 de ltar byas na byin rlob cin / yid la dbañ ba ñid gsegs te /  
 rab tu dgyes par gyur nas ni / gsañ ba dag<sup>2</sup> gi mchog kyañ stsol/ 19  
 hdi skad kyañ gsuñs so/  
 snags kyi sems dpañ bya ba ni / rdo rje gsañ ba rmad po che /  
 khro boñi rgyal pos bkug nas ni/sañs rgyas thams cad mchod par bya/20  
 rdo rje dri med gsum dag gi / dam tshig mchod pa dus gsum pa /  
 rdo rje gsum gyi sbyor bas bya/snags kyi dños grub thob par byed/21  
 hdi skad kyañ gsuñs so/  
 snags rnams thams cad ñid la yañ/rmad du byuñ bañi gtor ma dbul/  
 bsañ gci sa dan hbru mar dan / sems las byuñ bañi tsandan dan / 22  
 khu ba dag gis snags rnams kun/tshim par hgyur bar kun tu bsad/  
 hdi ni dam tshig mchog yin te/sañs rgyas byañ chub rdzogs  
 byed paño / 23  
 thig gdab pa yi cho ga hdi / bdag ñid gañ tshe spyod pa na /  
 rnam par snañ mdzad bsgoms nas su/rdo rje sems dpañ rab tu bsgom/24  
 yañ na rdo rje mi hchir grags / slob ma rdo rje hod po che /  
 sañs rgyas kun gyis bsten pa yi/las kyi go hphañ bsgom par bya/ 25  
 sañs rgyas rgyal chen lña rnams ni/rdo rjeñi thig skud dag la dgod/  
 hdi ni sañs rgyas thams cad kyi/gsañ ba rab tu rmad byuñ baño/ 26  
 rnam pa ñi su rtsa lñar ni / tshon rtsi dag kyañ rnam par bsgom/  
 hdi ni sañs rgyas thams cad kyi/gsañ ba byañ chub dam pa yin / 27  
 snags rnams thams cad ñid la yañ/rdo rje HÜM ni bsgom par bya/  
 sku dan gsuñ dan dam tshig mchog/gnas lña dag tu bsgom par bya/ 28

- evaṃ kṛtena sām̐nidhyaṃ trivajrābhedyavajrajāḥ /  
 kurvanti bhayasam̐trastāḥ vajrasattvasya dhīmataḥ // 29  
 nyāsaṃ kalāśavajrāṇāṃ mantratantrā<sup>I</sup>dhīpaiḥ smṛtam /  
 vajrasattvā<sup>2</sup>samādhīsthā<sup>2</sup>ḥ kalpayed dṛḍhabuddhimān // 30  
 homaṃ kurvīta mantrajñāḥ sarvasiddhiphalārthinaḥ /  
 vip̐mūtramāṃsatailādyair āhutiṃ pratipādayet // 31  
 pūrṇaṃ vajrāhutiṃ dadyāt trivajrābhedyacakriṇāṃ /  
<sup>4</sup>madhye svadevatābimbaṃ dhyātvā <sup>5</sup>vaktre nipātayet // 32  
 ity āha ca /  
 dvayendriyaprayogeṇa juhuyād aṣṭaśataṃ budhaḥ /  
<sup>hi</sup>ṣo/sarvabuddhānāṃ samayo duratikramaḥ // 33  
 vairocanaprayogeṇa śiṣyaṃ trivajrasam̐bhavam /  
 āḥkāraṃ kāyavāk̐cittē dhyātvā vajreṇa gr̥hyate // 34  
 vajrasattvamaḥārājā vairocano mahāyāsāḥ /  
 kāyavāk̐cittasamayam adhiṣṭhānaṃ dadānti<sup>7</sup> hi // 35  
 tatredaṃ mahāmaṇḍalapraveśanavajrapadam /  
 / ĀḤ KHAṀ VĪRA HŪM /  
 sarvasamayakāyavāk̐cittahr̥dayamantravajro'yam /  
 tatredaṃ mahāvajrābhīṣekaguhyajñānarahasyam /  
 khadhātum sarvabuddhais tu paripūrṇaṃ vibhāvayet /  
<sup>8</sup>vādyagandhamahāmeghair bhāvayed vajragotrādhīḥ<sup>9</sup> // 36  
 ity āha ca /  
<sup>IO.</sup>  
 trivajrakayamantrais tu sarṣapais tāḍayed vrati /  
 abhiṣekaṃ tadā tasya svayam eva dadanti hi // 37  
 athavā bhāvayed buddhān vajrasattvasamādhinā /  
 kalāśān samayāgrais tu dhāritān bhāvayed budhaḥ // 38  
<sup>II</sup>  
 vajravairocanaṃ cintec chiṣyaṃ dṛḍhamatiṃ sadā /  
 nyāsaṃ kurvīta mantrajñāḥ kāyavāk̐cittavajriṇaḥ // 39

de ltar rtag tu byas na ni /rdo rje mi phyed gsum las skyes /  
 rdo rje sems dpañ blo ldan pa/qjigs śin skrag nas byin rlob mdzad/29  
 rdo rje bum pa gźag pa ni / śnags rgyud bdag pos śes bya ste /  
 rdo rje sems dpañ tiñ ḥdzin gnas/brtan pañi blos ni

brtag par bya / 30

dnos grub kun <sup>I</sup>gyi ḥbras ḥdod pañi/śnags śes pas ni sbyin sreg bya/  
 bśaṅ gci ḥbru mar śa la sogs / sbyin sreg tu ni dbul bar bya / 31  
 rdo rje mi phyed gsum dag la /rdo rje <sup>2</sup>gañ bañi sbyin sreg dbul/  
 dbus su rañ gi lha yi gzugs / bsams te źal du dbab par bya / 32  
 ḥdi skad kyañ gsuñs so/

dbaṅ po gñis kyi dam tshig gis/sbyin sreg brgya rtša brgyad du bya/  
 ḥdi ni saṅs rgyas thams cad kyi/dam tshig śin tu ḥdaḥ dkaḥ baḥo/33  
 rnam snañ mdzad kyi sbyor ba yis/slob ma rdo rje gsum las byuñ/  
 ĀḤ ni lus dañ ṇag sems la / bsgoms nas rdo rje<sup>3</sup> gzuñ bar bya / 34  
 rgyal chen rdo rje sems dpañ dañ/grags chen rnam par snañ mdzad dag/  
 sku gsuñ thugs kyi dam tshig tu/byin gyis brlabs ni rab tu gsol/35  
 de la ḥdi ni dkyil ḥkhor chen por ḥjug pañi rdo rje<sup>4</sup> tshig go/

/ ĀḤ KHAM BĪRA HŪM /

ḥdi ni dam tshig thams cad kyi lus dañ ṇag dañ sems rdo rjeḥi  
 sñiñ poḥo/

de la ḥdi ni rdo rje chen poḥi dbaṅ bskur bañi gsañ bañi ye śes  
 gsañ baḥo/

saṅs rgyas kun gyis nam mkhañi khams/yoñs su gañ bar rab tu bsgom/  
 rdo rjeḥi rigs ni ḥdzin pa yis/sil sñan dri yi sprin rnams bsgom/36  
 ḥdi skad kyañ gsuñs so/

rdo rje sku gsum śnags kyis ni/<sup>5</sup>yuñs kar dag gis brdeg par bya /  
 de la de yi tshe na ni / bdag ñid dbaṅ bskur rab tu stsol / 37

rdo rje sems dpañi tiñ ḥdzin gyis/yañ na saṅs rgyas bsgom par bya/  
 bum pa dam tshig mchog rnams hyis/bzuñ bar mkhas pa dag gis bsgom/38  
 rdo rje rnam par snañ mdzad bsam/ slob ma rtag tu blo brtan la /  
 lus dañ ṇag sems rdo rje can / śnags śes pas ni dğod par bya / 39

tatreḍaṃ sarvābhiṣekarahasyaṃ sarvācāryavāgvajrodiraṇaṃ /  
 abhiṣekaṃ mahāvajraṃ traidhātukanamaskṛtaṃ /  
 dadāmi sarvabuddhānāṃ triguhyavājrasambhavam // 40

tatreḍaṃ sarvasiṣyamaḥāvajraprārthanāvidhirahasyaṃ /  
 bodhivajreṇa buddhānāṃ yathā datto mahāmahaḥ /  
 mamāpi trāṇanārthāya khavajrādyā<sup>3</sup> dadāhi me // 41

abhiṣekaṃ tadā tasya dadyāt prahrṣṭacetasaḥ /  
 devatābimbayogena hr̥daye'dhipatiṃ nyaset // 42

<sup>4</sup>darśayen maṇḍalaṃ tasya vajrasīṣyasya dhīmataḥ /  
 samayaṃ śrāvayed guhyaṃ sarvabuddhair udāhṛtaṃ // 43

prāṇinaś ca tvayā ghātyā vaktavyaṃ ca mṛṣāvacaḥ /  
 adattaṃ ca tvayā grāhyaṃ sevaṇaṃ<sup>5</sup> yoṣitāṃ api // 44

anena vajramārgēṇa<sup>6</sup> sarvasāttvān<sup>7</sup> pracodayet /  
 eṣo hi sarvabuddhānāṃ samayaḥ paramaśāśvataḥ // 45

ity āha ca /

mantraṃ dadyāt tadā tasya mantracodanabhaṣitaiḥ<sup>8</sup> /  
 samādhiṃ mantrarājasya dattvā guhyaṃ samārabhet // 46

śukraṃ vāpy athavā viṣṭaṃ abhimantrya vidhānataḥ /  
 bhakṣayed vajrayogena evaṃ siddhir na durlabhā // 47

<sup>9</sup>catvāry ete mahāguhyā<sup>10</sup> rahasyaḥ<sup>10</sup> sarvavajriṇāṃ /  
 strīrūpamantracakreṇa sthitāḥ sattvārthacaryayā // 48

tatreḍaṃ sarvavajramaṇḍalamantrārādhanarahasyaṃ /  
 hastimāṃsaṃ hayamāṃsaṃ mahāmāṃsaṃ ca bhakṣayet /  
 dadyād vai sarvamantrāṇāṃ evaṃ tuṣyanti nāyakāḥ // 49

pratyaḥaṃ vajrasīṣyasya darśayen maṇḍalaṃ budhaḥ /  
 viṣṇūtramāṃsakṛtyena vajraguhyapadena ca /

Om̐kāraṃ sarvamantrāṇāṃ dhyātvā jvalati tatkṣaṇāt // 50

de la ḥdi ni dbaṅ bskur thams cad kyi gsaṅ ba slob dpon thams  
 cad kyi rdo rjeḥi tshig tu smra bar byaḥo/  
 saṅs rgyas rnams ni thams cad kyi/rdo rje gsaṅ ba gsum las byuṅ/  
 khams gsum dag gis phyag byas pa/rdo rje dbaṅ bskur chen po sbyin/40  
 de la ḥdi ni slob ma thams cad kyis rdo rje chen poḥi gsol ba  
 bya baḥi cho ga gsaṅ baḥo/  
 byaṅ chub rdo rjes saṅs rgyas la/mchod chen ji ltar stsal ba bzin/  
 bdag kyaṅ rab tu bsgral baḥi phyir/nam mkhaḥi rdo rje  
 deṅ bdag stsol / 41  
 de tshe de la dbaṅ bskur ba/rab tu dgyes nas stsol bar mdzad/  
 lha yi gzugs kyi sbyor ba yis/sñiṅ khar bdag po g'zag par bya / 42  
 rdo rje slob ma blo ldan la/<sup>I</sup>dkyil ḥkhor dag ni bstan par bya /  
 saṅs rgyas kun gyis gsuṅs pa yi/dam tshig gsaṅ ba bsgrag par bya/ 43  
 khyod kyis srog chags gsad par bya/brdzun gyi tshig<sup>2</sup> kyaṅ  
 smra bar bya /  
 ma byin par yaṅ khyod kyis loṅ/bud med dag kyaṅ bsten par bya/ 44  
 rdo rjeḥi lam ni ḥdi dag gis/sems can thams cad bskul bar bya/<sup>3</sup>  
 ḥdi ni saṅs rgyas thams cad kyi/dam tshig mchog tu rtag paḥo/ 45  
 ḥdi skad kyaṅ gsuṅs te/  
 sñags kyis bskul ba smras pa yis/de la sñags kyaṅ sbyin par bya/ 5  
 sñags kyi rgyal poḥi tiṅ ḥdzin daṅ/gsaṅ ba sbyin pa brtsam par bya/46  
 khu baḥaṅ yaṅ na bsaṅ baḥaṅ ruṅ/cho ga bzin du bsñags nas ni/  
 rdo rjeḥi blos ni bzaḥ bar bya/ ḥon taṅ dños grub rñed mi dkaḥ / 47  
 rnam pa ḥdi bzi gsaṅ chen te / rdo rje can ni kun gyi gsaṅ /  
 sñags kyi ḥkhor lo bud med gzugs/sems can don spyod phyir gnas paḥo/48  
 de la ḥdi ni rdo rjeḥi dkyil ḥkhor thams cad kyi sñags kyi  
 mñes par bya ba gsaṅ baḥo/  
 glaṅ poḥi śa daṅ rta yi śa / śa chen dag kyaṅ bzaḥ bya zin /  
 sñags rnams kun la dbul bar bya/de ltar byas na mgon po mñes / 49  
 ñin re rdo rje slob ma la/mkhas pas dkyil ḥkhor bstan par bya /  
 bsaṅ gci śa yi bya ba daṅ / rdo rje gsaṅ baḥi tshig dag gis /  
 sñags rnams kun gyi yi ge OM/bsgoms na de ma thag tu ḥbar / 50

ity āha ca bhagavān mahāmantravidyāpuruṣaḥ<sup>I</sup> /  
 sādhanam sarvasiddhīnāṃ mahāsamayasādhanam /  
 sādhanīyaṃ prayatnena buddhabodhim api svayam // 51  
 antardhānam balaṃ vīryaṃ vajrākaraṇam uttamam /  
 sidhyate maṇḍalē<sup>2</sup> sarvaṃ kāyavajravaco yathā // 52  
 viṃmūtraṃ ca mahāmāṃsaṃ samabhāgaṃ tu kārayet /  
 śarāvasampute sthāpya buddhaiḥ saha<sup>3</sup> samvaset // 53  
 ity āha ca /

tatreḍaṃ sarvaguhyavajrakiṃkaramahāsādhanapadaṃ varam /  
 khavajramadhyagataṃ cintet HRIḤkāraṃ jvālasuprabham /  
 khadhātum sarvabuddhais tū<sup>4</sup> paripūrṇaṃ vibhāvayet /  
 kāyavākcittapadaṃ teṣaṃ tatra mantre nipātayet // 54

tatreḍaṃ kāyavākcittamantravajrādhiṣṭhānapadaṃ /  
 / AḤ KHAM DHĪH<sup>5</sup> /  
 vajrapāṇimahābimbaṃ padmapāṇimahādyutim /  
 aparājitamahābimbaṃ dhyātvā guhyapadaṃ nyaset // 55

tatreḍaṃ vajraguhyapadaṃ /  
 sūryamaṇḍalamadhyastham akṣobhyaṃ vā prakalpayet /  
 amitāyurmahācakraṃ<sup>6</sup> vajravairocanaṃ tathā /  
 codayed hr̥daye sarvān tīvraduḥkhair mahādyutīm<sup>7</sup> // 56

tatreḍaṃ sarvavajrahṛdayasaṃcodanam /  
 / AṂ /  
 mahāśūlair mahāvajrair ankuśair vividhair<sup>9</sup> varaiḥ /  
 codayed vidhivad vajraṃ buddhabodhiḥ prasidhyati // 57  
 ity āha ca /

parvateṣu ca rāmyeṣu dvīpeṣu vividheṣu ca /  
 pakṣābhyantarapūrṇena dhruvaṃ<sup>10</sup> buddhatvam āpnuyāt // 58

bcom ldan ḥdas snags kyi rig<sup>I</sup> paḥi skyes bu chen pos de skad ces  
bkaḥ stsal to/

dños grub thams cad sgrub pa dañ/dam tshig chen po sgrub pa dañ/  
sañs rgyas byañ chub ñid dag kyañ/nan tan du ni bsgrub par bya/ 51  
mi snañ stobs dañ brtson ḥgrus dañ/rdo rje dgug paḥi mchog dag kyañ/  
rdo rje sku yi bkaḥ bñin du/dkyil ḥkhor dag gis thams cad ḥgrub/ 52  
bsañ gci dañ ni śa chen rnams / cha ni mñam par byas nas su /  
kham phor sbyar mar bzag na ni/sañs rgyas kun dañ lhan cig ḥkhod/ 53  
ḥdi skad ces kyañ gsuñs te/

de la ḥdi ni gsañ ba thams cad kyi rdo rje mñag gzug pa rab tu  
sgrub paḥi tshig gi mchog go/

HRĪḤ ni ḥbar baḥi ḥod bzañ po/nam mkhaḥi rdo rjeḥi dbus su bsam/  
sañs rgyas kun gyis nam mkhaḥi khams/yoñs su gañ bar rnam par bsgom/  
de yi sku gsuñ thugs kyi gnas/ der ni snags kyis<sup>2</sup> dbab par bya / 54  
de la ḥdi ni sku dañ gsuñ dañ thugs kyi snags kyi rdo rje byin  
gyis rlob paḥi sñiñ poḥo/

/ ĀḤ KHAM DHĪḤ /

phyag na rdo rjeḥi gzugs chen dañ/phyag na paḍmo ḥod chen dañ/  
gzān gyis mi thub gzugs chen dañ/bsgoms nas gsañ baḥi gnas gzag go/55  
de la ḥdi ni rdo rje gsañ baḥi gnas so/

ñi maḥi dkyil ḥkhor dbus gnas par/mi bskyod pa ni rab tu brtag/  
tshe dpag med paḥi ḥkhor lo che/rdo rje snañ mdzad de bñin te /  
ḥod chen sdug bsñal chen po yis/thams cad sñiñ pos bskul bar bya/56  
de la ḥdi ni rdo rjeḥi sñiñ po thams cad bskul baḥo/

/ ĀḤ /

mduñ rtse che dañ rdo rje che/lcags kyu sna tshogs mchog rnams kyis/  
rdo rje cho ga bñin bskul na/sañs rgyas byañ chub rab tu ḥgrub/ 57  
ḥdi skad ces kyañ gsuñs so/

ñams dgaḥ ba yi ri dag dañ / chu gliñ rnam pa sna tshogs su /  
zla ba phyed ni tshun chad kyis/sañs rgyas thob pa gdon mi za / 58

ṣaṭtriṃśatsumerūṇāṃ yāvantāḥ paramāṇavaḥ /  
 parivāraganās tasya sidhyanti bodhivajriṇāḥ // 59  
 daśadiksarvabuddhānāṃ buddhakṣetrāṇi <sup>I</sup>krāmayet /  
 dhārmaṃ śṛṇoti gāmbhīryaṃ buddhabhūmiṃ ca prāpnuyāt // 60  
 ity āha ca bhagavān mahāsamayavajrahāsaḥ /  
 tatredaṃ sarvakiṃkaraguhyavajrarahasyam /  
 vajrasattvamahājñānaṃ vā<sup>3</sup>gvajradharaṃ tathā /  
 kāyavajramahānyāsaḥ kiṃkaraṃ codayet sadā // 61  
 tatredaṃ vajrajñānacākramantracatuḥsamayapadam / samaya-  
 codanaṃ samayapreraṇaṃ samayamantraṇaṃ samayabandhanaṃ  
 ceti /  
 khadhātum vipulāṃ <sup>5</sup>śuddhaṃ sarvadharmavivarjitam /  
 kurvanti piṇḍarūpeṇa <sup>6</sup>vajrādbhutarūpiṇāṃ // 62  
 ity āha bhagavān sarvabuddhaikaputro <sup>8</sup>vajramahāsattvaḥ /  
 buddhaṃ vā vajrasattvaṃ vā yadīcched vaśamānitum /  
 cintayed idaṃ mahāguhyaṃ trivajrāgradharaṃ mahat // 63  
 khavajramadhyagataṃ cintet mañjuvajaṃ mahābalaṃ /  
 pañcabāṇaprayogeṇa <sup>9</sup>mukutāgraṃ ca saṃspharet // 64  
 pañcasthāṇeṣu mantrajñāḥ krūravajreṇa pātayet /  
 mūrcchitāṃ <sup>10</sup>bhāvayet <sup>10</sup>trastaṃ <sup>11</sup>bālabuddhir <sup>12</sup>mahāyasaḥ // 65  
 pakṣam ekam idaṃ dhyānaṃ <sup>13</sup>dhyātavyaṃ guhyacodanaiḥ /  
 rahasyaṃ sarvamantraṇāṃ gītaṃ vajrārthabuddhinā // 66  
 khavajramadhyagataṃ cinted buddhamāṇḍalam uttamam /  
 Hūṃkāravajramantrādyais trivajrādīn prabhāvayet // 67  
 Oṃkāraṃ cakṣurgataṃ dhyātvā <sup>14</sup>darśayed idaṃ vidhānataḥ /  
 paśyate <sup>15</sup>sarvamantraṇāṃ bimbaṃ trikāyavajriṇāṃ // 68  
 kṣuttrṣādyair mahākṣesair idaṃ yogaṃ vicintayet /  
 bhraśyante <sup>16</sup>sarvaduḥkhāni <sup>17</sup>cittavajravāco yathā // 69

ri rab sum cu rtsa drug gi / rdul phran ji sñed yod pa yi /  
 de yi ñkhor tshogs lhan cig tu/ñkhor lo can gyi byañ chub ñgrub/ 59  
 phyogs bcuñi sañs rgyas thams cad kyi/sañs rgyas ñin du  
 ñgro bar ñgyur/  
 zab moñi chos kyañ thos ñgyur ñin/sañs rgyas sa yañ  
 ñthob par ñgyur/ 60  
 bcom ldan ñdas dam tshig rdo rje bñad pas de skad ces bkañ stsal to/  
 de la ñdi ni mñag gñug pa thams cad kyi gsañ bañi rdo rje gsañ baño/  
 rdo rje sems dpañ ye śes che / de bñin gsuñ gi rdo rje ñdzin /  
 rdo rje sku yi dgod pa ches / mñag gñug pa dag rtag tu bskul / 61  
 de la ñdi ni rdo rje ye śes ñkhor lo sñags kyi dam tshig gi gnas  
 so/dam tshig bskul ba dañ/dam tshig gtoñ ba dañ/dam tsnig bod pa  
 dañ/dam tshig bcin baño/  
 mkhañ dbyinś rgya chen dag pa ni/chos rnamś thams cad rnam par spañs/  
 goñ buñi tshul gyis byed pa ni/rdo rje rmad byuñ gzugs can no / 62  
 bcom ldan ñdas sañs rgyas thams cad kyi bu gcig pa rdo rje sems  
 dpañ chen pos de skad ces bkañ stsal to/  
 sañs rgyas rdo rje sems dpañan ruñ/gal te dbañ du bya ñdod na /  
 rdo rje mchog gsum ñdzin pa che / gsañ ba chen po ñdi bsam mo / 63  
 rdo rje ñjam pa stobs po che / nam mkhañ rdo rjeñi dbus su bsam /  
 mdañ lñañi sbyor ba dag gis ni/dbu rgyanrtse mo yañ dag spro / 64  
 gnas lña dag tu sñags śes pas / rdo rje khro bos rab tu dbab /  
 sñañs śin brgyal bar bsgom pa ni/byis pañi blo ni grags chen gyis/65  
 bsam gtan ñdi ni zla phyed du/gsañ bañi bskul ba dag gis bsgom /  
 sñags rnamś kun gyis rab gsañ ba/rdo rjeñi don gyi blo yis gsuñs/66  
 sañs rgyas dkyil ñkhor mchog dag ni/nam mkhañ rdo rjeñi dbus bsam pa/  
 sñags kyi rdo rje HÜM la sogs / rdo rje gsum la sogs par bsgom / 67  
 OM ni mig gi dbus bsams naś / ñdi dag cho ga bñin du bstan /  
 sñags rnamś kun gyi gzugs dag ni/sku gsum rdo rje can du mthoñ/ 68  
 bkres skom la sogs ñon moñs che/sbyor ba ñdi ni rnam bsams na /  
 rdo rje thugs kyi bkañ bñin du/sdug bsñal thams cad byañ bar ñgyur/69

vairocanamahābimbaṃ dhyātvā sarvārthasampadam /  
 VAMkāraṃ vaktragataṃ dhyātvā OMkāraṃ jihvagataṃ  
 nyaset // 70

ālayaṃ sarvabhakṣyāṇaṃ cintāmaṇivibhūṣitaṃ /  
 sarvaduḥkhaharaṃ śāntaṃ jñānavajraprabhāvitam // 71  
 ity āha bhagavāṃs cintāmaṇivajraḥ /

atha bhagavān vajrapāṇis tathāgataḥ mahāvīravajratathā-  
 gataḥ<sup>1</sup> vajrabhāvanā<sup>2</sup>padāgraṃ vāgvajrebhyo niścārayan<sup>3</sup> /  
 / VĪḤ /

khavajramadhyagataṃ cinted buddhamāṇḍalasuprabham /  
 trivajrakāyayogena niṣpādyedaṃ vicintayet // 72  
 sarvālaṃkārasampūrṇaṃ pītaṃ vajravijrmbhitam /  
 jaṭāmukuṭadharaṃ śāntaṃ dhyātvā sarvaṃ samārabhet // 73  
 vīravajrormilā nāma samādhiḥ /

atha bhagavān vajradharaḥ samantanirghoṣavajraṃ nāma samā-  
 dhiḥ samāpadyedaṃ mahāvajrabhāvanāpadam svakāyavākciṭṭa-  
 vajrebhyo niścārayan /

/ CUM /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam /  
 buddhameghān vidhānena trivajraṃ<sup>4</sup> sumahāyaśān // 74  
 pātanaṃ kāyavākciṭṭe<sup>5</sup><sup>6</sup> cundavajrīṃ vibhāvayet /  
 sarvālaṃkārasampūrṇaṃ sitavarṇaṃ prabhāvayet /  
 vajrasattvamahārājaṃ dhyātvā mantrapadaṃ nyaset // 75  
 vajrasamayajñānaraśmī<sup>7</sup> nāma samādhiḥ /

atha bhagavān vajrapāṇis tathāgataḥ sarvāsāvajrasambhogam  
 nāma samādhiḥ samāpadyedaṃ samādhicā<sup>8</sup>kranayaṃ svakāyavāk-  
 ciṭṭavajrebhyo niścārayan /

/ JAM /

khavajramadhyagataṃ cinted buddhamāṇḍalam uttamam /  
 sarvabuddhān<sup>9</sup> vidhānena pātayed vajrabhāvanaiḥ // 76

rnam par snañ mǝzad gzugs chen po/bsams na don rnams thams cad ǝbyor/  
 BAm̐ ni kha yi nañ du bsgom / OM̐ ni lce la ǝdug par bsam / 70  
 bzaǝ bar bya ba kun gyi gnas / yid bzin nor bus brgyan pa ste /  
 ǝi ba sdug bsñal thams cad sel / ye ǝes rdo rje las byuñ baǝo / 71  
 bcom ldan ǝdas yid bzin gyi nor bus de skad ces bkaǝ stsal to/  
 de nas bcom ldan ǝdas phyag na rdo rje de bzin gǝegs pa dpaǝ bo  
 chen po rdo rje de bzin gǝegs pas/rdo rje bsgom paǝi tshig gi  
 mchog rdo rjeǝi gsuñ las phyuñ no/

/ BĪ /

sañs rgyas dkyil ǝkhor ǝod bzañ po/nam mkhaǝ rdo rjeǝi dbus su bsam/  
 rdo rje sku gsum sbyor ba yis/bskyed de ǝdi ni rnam par bsam / 72  
 rgyan rnams thams cad yoñs rdzogs pa/cuñ zad ser po rdo rje ǝgyiñ/  
 ǝi ba thor tshugs dbu rgyan can/bsams nas thams cad brtsam par bya/73  
 rdo rje dpaǝ bo rlabs kyi phreñ ba ǝes bya baǝi tiñ ñe ǝdzin to/  
 de nas bcom ldan ǝdas kun nas dbyañs rdo rje ǝes bya baǝi tiñ ñe  
 ǝdzin la sñoms par ǝugs nas/rdo rje chen po bsgom paǝi tshig ǝdi/  
 ñid kyi sku dañ gsuñ dañ thugs rdo rje las phyuñ no/

/ TSUM /

ñi maǝi dkyil ǝkhor dam pa ni/nam mkhaǝ rdo rjeǝi dbus su bsam/  
 sañs rgyas sprin gyi cho ga yis/<sup>I</sup> rdo rje gsum gyi grags chen ni/ 74  
 lus dañ ñag dañ sems la dbab / bskul byed rdo rje ma bsgom mo /  
 rgyan rnams thams cad yoñs rdzogs pa/kha dog dkar mor rab tu bsgom/  
 rdo rje sems dpaǝ rgyal po che/bsams la snags kyi tshig<sup>2</sup> dgod do/ 75  
 rdo rjeǝi dam tshig ye ǝes kyi ǝod zer ǝes bya baǝi tiñ ñe ǝdzin to/  
 de nas bcom ldan ǝdas phyag na rdo rje de bzin gǝegs pa/bsam pa  
 thams cad rdo rje loñs spyod pa ǝes bya baǝi tiñ ñe ǝdzin la sñoms  
 par ǝugs nas/tiñ ñe ǝdzin gyi ǝkhor loǝi tshul ǝdi/ñid kyi sku dañ  
 gsuñ dañ thugs rdo rje las phyuñ no/

/ DZAM /

sañs rgyas dkyil ǝkhor dam pa dag/nam mkhaǝi dbyiñs kyi dbus su bsam/  
 sañs rgyas kun gyi cho ga yis / rdo rje bsgom pas dbab par bya / 76

niṣpādayed mahāyakṣaṃ jambhalaṃ dravyasādhakam<sup>I</sup> /  
 yakṣarūpadharaṃ śāntaṃ jaṭāmukuṭavajriṇaṃ // 77  
 pañcabuddhān vidhānena pañcasthāneṣu bhāvayet /  
 vajrāmṛtodakaṃ tasya dadyād dhyānapade sthitaḥ // 78  
 vajrasattvaṃ vidhānena mukuṭe tasya<sup>3</sup> vicintayet /  
 evaṃ tuṣyāti<sup>4</sup> yakṣendro jambhaleन्द्रo mahādyutiḥ // 79  
 vajrasamayamūdrādravyārādhana<sup>5</sup>ketuśrīr nāma samādhiḥ /

atha bhagavān vajrapāṇis tathāgato vajrakāmopabhogaśriyaṃ  
 nāma samādhiṃ samāpadyedaṃ sarvayakṣiṇīsamayavajrapadaṃ  
 svakāyavākittavajrebhyo niścārayan /

/ KṢIṂ /

khavajradhātumadhyasthaṃ caturasraṃ suśobhanam /  
<sup>6</sup>catūratnamayaṃ sarvaṃ puṣpagandhasamākulam // 80  
 khadhātum sarvayakṣiṇyaḥ paripūrṇaṃ vicintayet /  
<sup>7</sup>pātayet trivajrayogena bimbam ekaṃ vicintayet // 81  
 trikarmavajrayogena dhyānaṃ tasya vicintayet /  
 mañjuvajrasamādhistho mukuṭe krodhaṃ prabhāvayet /  
 hrdaye<sup>8</sup> mantrapadaṃ dhyātvā vajrayogaṃ samārabhet // 82  
 sarvayakṣiṇīsamatāvihārabhāvanavajro nāma samādhiḥ /

atha bhagavān vajrapāṇis tathāgataḥ sarvavajramantra-  
 siddhivijṇmbhitavajraṃ nāma samādhiṃ samāpadyemāṃ hīna-  
 siddhiṃ svakāyavākittavajrebhyo niścārayan /

<sup>IO</sup>kāyavākittasam<sup>II</sup>siddhā buddharūpadharaprabhāḥ /  
 jāmbūnadaprabhākārā hīnasiddhisamāśritāḥ // 83  
 antardhānādisamsiddhau bhaved vajradharaḥ prabhuḥ /  
 yakṣarājādisamsiddhau bhaved vidyādharaḥ prabhuḥ // 84

dzambhala ni nor sgrub pa / gnod sbyin chen po bskyed par bya /  
 ʒi ba gnod sbyin gzugs ʔdzin pa/thor tshugs dbu rgyan rdo rje can/77  
 sañs rgyas lña yi cho ga yis / gnas lña dag tu bsgom par bya /  
 rdo rje bāud rtsiḥi chu de yis/bsam gtan gnas la ʔdug la dbul/ 78  
 rdo rje sems dpaḥi cho ga yis / dbu rgyan de la rnam par bsam /  
 de ltar byas na gnod sbyin dbaḥ/gnod gnas dbaḥ po ʔod chen mñes/ 79  
 rdo rje dam tshig gi phyag rgya rdzas sgrub paḥi tog gi dpal  
 ses bya baḥi tiñ ne ʔdzin to/

de nas bcom ldan ʔdas phyag na rdo rje de bzin gsegs pa/rdo rje  
 ʔdod pa ñe bar loñs spyod paḥi dpal ʒes bya baḥi tiñ ne ʔdzin la  
 sñoms par ʒugs nas/gnod sbyin moḥi rdo rjeḥi dam tshig gi tshig  
 ʔdi/ñid kyi sku dañ gsuñ dañ thugs rdo rje las phyuñ ño/

/ KṢIM /

mkaḥ dbyiñs rdo rjeḥi dbus gnas par/gru bzi lham pa rab tu bzañ/  
 thams cad rin chen bzi las byas/me tog spos kyis kun tu ʔkhrigs/ 80  
 gnod sbyin mo ni thams cad kyis/nam mkaḥi dbyiñs ni gañ bar bsam/  
 I rdo rje gsum gyi sbyor bas dbab/gzugs ni gcig tu bsam par bya / 81  
 lus gsum rdo rje bye brag gis / de yi bsam gtan bsgom par bya /  
 rdo rje ʔjam paḥi tiñ ʔdzin gnas / dbu rgyan la ni khro bo bsgom /  
 sñiñ khar sñags kyi tshig bsgoms la/rdo rjeḥi sbyor ba

brtsam par bya/ 82

gnod sbyin mo thams cad dañ mñam pa ñid du gnas pa bsgom paḥi  
 rdo rje ʒes bya baḥi tiñ ne ʔdzin to/  
 de nas bcom ldan ʔdas phyag na rdo rje de bzin gsegs pa/rdo rjeḥi  
 sñags thams cad kyi dños grub kyi rnam par ʔphrul pa rdo rje ʒes  
 by baḥi tiñ ne ʔdzin la sñoms par ʒugs nas/dños grub phra mo ʔdi/  
 ñid kyi sku dañ gsuñ dañ thugs rdo rje las phyuñ ño/

sku dañ gsuñ thugs yañ dag ʔgrub/sañs rgyas gzugs ʔdzin ʔod bzañ po/  
 dzambu chu boḥi gser ʔod ʔdra / dños grub phra mo dag la gnas / 83  
 mi snañ la sogs yañ dag grub / ʔjam paḥi ʔod dañ ʔdra bar ʔgyur /  
 gnod sbyin rgyal po grub pa che/rig ʔdzin dag gi dbaḥ por ʔgyur/ 84

tatremāni sarvavajrasiddhirūpaguhyamantrasiddhīni /  
 sarvāṇi cānurūpāṇi mantrasiddhimanīṣitaiḥ /  
 prīṇayanti darsānenaiḥ<sup>I</sup> lokadhātum samantataḥ // 85  
 uṣṇīṣaḥ sarvasiddhīnām bhavec cintāmaṇiprabhuḥ /  
 buddhabodhikaraṃ śreṣṭhaṃ buddhavajraprabhāvitam // 86  
 ity āha bhagavān sarvāsāparipūrakavajraḥ /

atha bhagavān vajrapāṇiḥ sarvatathāgatādhipatiḥ sarva-  
 tathāgatakāyavākittavajravidyāvratasamādānacaryaṃ sva-  
 kāyavākittavajrebhyo niścārayan /  
 kāyavākittavajrāṇaṃ kāyavākittabhāvanam /  
 svarūpeṇaiva tat kāryam evaṃ siddhir avāpyate // 87

tatredaṃ svakāyavākittavidyāvratam /  
 jaṭāmukutaḍharaṃ bimbaṃ sitavarṇanibhaṃ mahat /  
 kārayed vidhivat sarvaṃ mantrasaṃvarasaṃvṛtam // 88  
 ṣoḍaśābdikāṃ gṛhya sarvālaṃkārabhūṣitām /  
 cāruvaktrāṃ viśālākṣīṃ prāpya vidyāvratam caret // 89  
 locanāpadasaṃbhoga<sup>2</sup>ir vajraci<sup>3</sup>hñāis tu bhāvayet /  
 mudrāmantravidhāna<sup>4</sup>jñāṃ mantratantrasuśikṣitām // 90  
 kārayet tathāgatīṃ bhāryāṃ buddhabodhipratiṣṭhitām/  
 guhyapūjāṃ prakurvīta catuṣsaṃdhyāṃ mahāvratī // 91  
 kandaṃūlaphalāḥ sarvaṃ bhojyaṃ bhakṣyaṃ samācaret/  
 evaṃ buddho bhavec chīghraṃ mahājñānodadhiḥ prabhuḥ/  
 saṃmāsenaiva tat sarvaṃ prāpnuyān nātra saṃśayaḥ // 92  
 parasvaharaṇaṃ nityaṃ ghātanaṃ ca mahādbhutam /  
 rāgavajrapadaṃ<sup>5</sup> bhuktaṃ idaṃ saṃvarasaṃvṛtam // 93

de la hdi ni rdo rjeŋi dnos grub thams cad kyi gzugs gsañ baŋi  
dnos grub rnams so/

snags kyi dnos grub thob pa yi/mdzes paŋi gzugs rnams thams cad ni/  
hjiŋ rten khams ni thams cad du/mthoñ ba ñid kyiis dgañ bar hgyur/85  
gtsug tor thams cad grub pa ni/yid bzin nor buŋi bdag por hgyur/  
sañs rgyas byañ chub byed paŋi mchog/sañs rgyas rdo rje

rab sgom paŋo/86

bcqm ldan hdaś bsam pa thams cad yonś su rdzogs par byed paŋi  
rdo rjes de skad ces bkañ stsal to/

de nas phyag na rdo rje de bzin gsegs pa de bzin gsegs pa thams cad  
kyi bdag pos/de bzin gsegs pa thams cad kyi sku dañ gsuñ dañ thugs  
kyi rig paŋi brtul žugs yañ dag par len paŋi spyod pa hdi/ñid kyi  
sku dañ gsuñ dañ thugs rdo rje las phyuñ ño/

sku gsuñ thugs kyi rdo rje rnams/lus dañ ñag sems sgom pa ni/  
rañ tshul ñid kyiis de byas te/de ltar dnos grub hthob par hgyur/ 87  
de la hdi ni sku dañ gsuñ dañ thugs rdo rjeŋi rig paŋi brtul  
žugs so/

thor tshugs dbu rgyan can gyi gzugs/chen po kha dog dkar po hdra/  
snags kyi sdom pas kun tu bsdams/cho ga bzin du thams cad bya / 88  
lo grañs bcu drug lon pa ni / rgyan rnams kun gyis rnam par klubs/  
bzin sdug mig gi dkyus riñ ba/rñed nas rig paŋi brtul žugs spyad/89  
spyang gyi go hphañ loñs spyod ciñ/rdo rjeŋi mtshan mas bsgom par bya/  
phyag rgya snags kyi cho ga śes/snags kyi rgyud rnams

legs par bslabs/90

de bzin gsegs paŋi btsun mor bya/sañs rgyas byañ chub la rab gnas/  
brtul žugs chen poñus bzir ni / gsañ baŋi mchod pa rab tu bya / 91  
sdoñ bu rtša ba hbras bu yi / bzañ dañ bcañ ba spyad par bya /  
hon tañ myur du sañs rgyas hgyur/bdag po ye śes rgya mtsho che /  
zla ba drug gis de dag kun / gdon mi za bar hthob par hgyur / 92  
rtag tu gzan gyi nor rku zin / bsad pañañ rmad du byuñ ba dañ /  
hdod chags rdo rjeŋi gnas spyad pa/sdom pa hdis ni kun tu bsdams/93

rāgavajrāṅkuśīṃ bhāryāṃ māmakiṃ guṇamekhalāṃ /  
 vāgvajrāgracittebhya idaṃ yūjyati<sup>I</sup> sarvathā // 94  
 svamudrāṃ vāthavā cinted dhyānaṃ tryakṣaravajriṇāṃ/  
 evaṃ<sup>2</sup> buddhā api sarvajñāḥ prīṇante nātra saṃśayaḥ //95  
 vanē<sup>3</sup> bhikṣāṃ bhraṃṇaṃ nityaṃ sādhaṇaḥ dṛḍhaniścayaḥ /  
 dadanti bhayaśaṃtrastā bhojanaṃ divyamaṇḍitam /  
 atikramet<sup>4</sup> trivajrātma nāśaṃ vajrākṣaraṃ bhavet // 96  
 suriṃ nāgiṃ mahāyakṣiṃ asuriṃ mānuṣiṃ api /  
 prāpya vidyāvratam kāryaṃ trivajrajñānasevitam // 97  
 idaṃ tat sarvamantrāṇāṃ guhyatattvamahānayaṃ /  
 trivajrajñānasambhūtaṃ<sup>5</sup> buddhabodhipraveśakam // 98  
 ity āha bhagavān sarvatathāgatavidyāvratasamayatatattva-  
 vajraḥ /

sarvasiddhimaṇḍalavajrābhisambodhir nāma paṭalaḥ ṣoḍaśaḥ/

ḥdod chags rdo rje lcags kyu mo / yon tan lug rgyud māmaki /  
 gsun gi rdo rje thugs mchog la / ḥdi ni rnam pa kun tu rigs / 94  
 bsam gtan yig gsum rdo rje can/rañ gyi phyag rgya sems kyis bsam/  
 de ltar sañs rgyas kun mkhyen pa/mñes par ḥgyur ba gdon mi za/ 95  
 sgrub pa po ni blo brtan pas / nags tshal dag tu bsod sñoms bsalñ/  
 kha zas bzañ po bstar ba dag / de dag skrag nas ster bar ḥgyur /  
 rdo rjeḥi bdag ñid gsum ḥdas nas/rdo rjeḥi yi ge ḥjig par ḥgyur/ 96  
 lha mo klu mo gnod sbyin mo / lha ma yin nam mi moḥañ ruñ /  
 rñed nas rig paḥi brtul žugs bya/rdo rje gsum gyi ye śes bsten/ 97  
 ḥdi ni snags rnams thams cad kyi/de ñid gsañ baḥi tshul chen yin/  
 rdo rje gsum gyi ye śes ḥbyuñ/sañs rgyas byañ chub rab ḥjug paḥo/98  
 bcom ldan ḥdas de bzin gsēgs pa thams cad kyi rig paḥi brtul žugs  
 kyi dam tshig gi de kho na ñid kyi rdo rjes de skad ces bkaḥ  
 stsal to/

dños grub thams cad kyi dkyil ḥkhor rdo rje mñon par byañ chub  
 pa žes bya baḥi leḥu ste bcu drug paḥo/

atha bhagavantaḥ sarvatathāgataḥ punaḥ samājam āgamyā  
bhagavantaḥ sarvatathāgata-kāyavāk-cittavajraṃ tathāgatam  
I adhyeṣitavantaḥ /

akṣobhya<sup>2</sup>vajra mahājñāna vajradhātu mahābudha /  
trimaṇḍala trivajrāgra ghoṣa<sup>3</sup>gūhya namo'stu te // I  
vairocana mahāśuddha vajrasānta mahārāt<sup>4</sup> /  
prakṛtiprabhāsvara<sup>5</sup>grāgra deśavajra namo'stu te // 2  
ratnarāja sugāmbhīrya khavajrākāśanirmala /  
svabhāvasuddha nirlepa kāyavajra namo'stu te // 3  
vajrāmīta mahārāja nirvikalpa khavajradhṛk /  
rāgapāramitāprāpta bhāṣavajra namo'stu te // 4  
amogha<sup>6</sup>vajra saṃbuddha sarvāśāparipūraka /  
śuddhasvabhāvasaṃbhūta vajrasattva namo'stu te // 5  
ebhiḥ stotrapadaib<sup>7</sup> śāntaiḥ sarvabuddhapracoditaiḥ/  
saṃstūyād vajrasaṃbhoga<sup>7</sup>ṃ so'pi<sup>8</sup> buddhasamo bhavet// 6  
atha vajradharaḥ śānta sarvabuddhānukampakaḥ /  
vajraguhyapadaḥ śuddhaḥ vāgvajra<sup>9</sup>m udīrayan // 7  
aho hi sarvabuddhānaṃ dharmadhātumahākṣaram /  
prakṛtiprabhāsvaram śuddhaḥ khadhātum iva nirmalam/ 8

atha vajrapāṇiḥ sarvatathāgatādhipatir idaṃ sarvabuddha-  
kāyavajrasamayam svakāyavāk-cittavajrebhyo niścārayan<sup>10</sup> /  
samayacatuṣṭayaṃ rakṣyaṃ buddhair jñānodadhiprabhaiḥ/  
mahāmāṃsaṃ sadā bhakṣyam idaṃ samayam uttamam // 9

atha vajrapāṇiḥ sarvatathāgatādhipatir idaṃ sarvabuddha-  
vāgvajrasamayam svakāyavāk-cittavajrebhyo niścārayan /

CHAPTER SEVENTEEN

de nas bcom ldan ḡdas de bzin ḡsegs pa thams cad yaḡ ḡdus nas/  
 bcom ldan ḡdas de bzin ḡsegs pa thams cad kyi sku daḡ ḡsuḡ daḡ  
 thugs rdo rje de bzin ḡsegs pa la ḡsol ba btab pa/

mi bskyod rdo rje ye ḡes che / rdo rje dbyiḡs ni mkhas pa che /  
 rdo rje ḡsum mchog dkyil ḡkhor ḡsum/ḡsaḡ baḡi dbyaḡs la  
 phyag ḡtshal lo/ I  
 rnam par sḡaḡ mdzad dag pa che / rdo rje ḡi ba ḡḡaḡ ba che /  
 raḡ bzin ḡod ḡsal mchog ḡi mchog/ston pa rdo rje phyag ḡtshal lo/2  
 rin chen rgyal po rab tu zab / rdo rje ḡam mkhaḡ dri ma med /  
 raḡ bzin dag pa ḡos pa med / rdo rje sku la phyag ḡtshal lo / 3  
 rdo rje ḡpag med rgyal po che/mi rtog ḡam mkhaḡ rdo rje ḡdzin /  
 ḡdod chags pha rol phyin pa brḡes/rdo rje ḡsuḡ la phyag ḡtshal lo/4  
 don yod rdo rje rdzogs saḡs rgyas/bsam pa thams cad rdzogs mdzad pa/  
 dag pa ḡo bo ḡid las byuḡ / rdo rje sams ḡpaḡ phyag ḡtshal lo / 5  
 saḡs rgyas kun ḡyis bskul ba yi/bstod tshig ḡi ba ḡdi ḡams kyis/  
 rdo rje loḡs spyod bstod na ni/de yaḡ saḡs rgyas ḡdra bar ḡgyur/ 6  
 de nas ston pa rdo rje ḡdzin / saḡs rgyas kun la rjes.brtse ba /  
 rdo rje ḡsaḡ ba ḡsuḡ dag pa / rdo rjeḡi ḡsuḡ ni bkaḡ stsal to / 7  
 e maḡo saḡs rgyas thams cad kyi / chos kyi dbyiḡs ni yi ḡe che /  
 raḡ bzin ḡod ḡsal yoḡs su dag/ḡam mkhaḡi dbyiḡs bzin dri ma med/ 8

de nas phyag na rdo rje de bzin ḡsegs pa thams cad kyi bdag pos/  
 saḡs rgyas thams cad kyi sku rdo rjeḡi dam tshig ḡdi/ḡid kyi sku  
 daḡ ḡsuḡ daḡ thugs rdo rje las phyuḡ ḡo/  
 saḡs rgyas ye ḡes rgya ḡtsho yi/dam tshig bzi ni bsrūḡ bar bya /  
 ḡa chen rtag tu bzaḡ bar bya / ḡdi ni dam tshig mchog yin ḡo / 9  
 de nas phyag na rdo rje de bzin ḡsegs pa thams cad kyi bdag pos/  
 saḡs rgyas thams cad kyi ḡsuḡ rdo rjeḡi dam tshig ḡdi/ḡid kyi sku  
 daḡ ḡsuḡ daḡ thugs rdo rje las phyuḡ ḡo/

samayacatuṣṭayaṃ rakṣyaṃ vāg<sup>I</sup>vajramahākṣaraiḥ /  
viṇmūtraṃ sadā bhakṣyaṃ idaṃ guhyaṃ mahādbhutam // IO

atha vajrapāṇiḥ sarvatathāgatādhipatir idaṃ <sup>2</sup>sarvavajra-  
dharacittavajrasamayaṃ svakāyavākciṭṭavajrebhyo niścārayan/  
samayacatuṣṭayaṃ rakṣyaṃ vajrasattvamaharddhikaiḥ/  
rudhiram śukrasamyuktaṃ sadā bhakṣyaṃ dṛḍhavrataiḥ//II  
kāyavākciṭṭavajrāṇāṃ samayo'yaṃ mahādbhutaḥ /  
śāśvataḥ sarvabuddhānāṃ saṃrakṣyo vajradhāribhiḥ <sup>3</sup>// I2  
yaś ce<sup>4</sup>maṃ samayaṃ rakṣed vajrasattvo mahādyutiḥ /  
kāyavākciṭṭagataṃ tasya buddho bhavati tatkṣaṇāt // I3

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ pratyekabuddha-  
samayavajraṃ svakāyavākciṭṭavajrebhyo niścārayan /  
deśanā kāyikī teṣāṃ kāyavajrapra<sup>5</sup>tiṣṭhitā /  
sāttvāvatarāṇaśīlasamayaḥ paramaśāśvataḥ // I4

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ śrāvakaśikṣā-  
samayaṃ svakāyavākciṭṭavajrebhyo niścārayan /  
daśakuśalān karmapathān kurvanti jñānavarjitāḥ /  
hīnādhimuktikāḥ sarve samayo'yaṃ mahādbhutaḥ // I5

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ brahmasamayaṃ  
svakāyavākciṭṭavajrebhyo niścārayan /  
mohamārgeṇa yat karma karoti bhaya<sup>6</sup>bhairavam /  
buddhabodhipraṇetāraṃ bhavate kāyavajratā // I6

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ rudrasamayaṃ  
svakāyavākciṭṭavajrebhyo niścārayan /  
traidhātukasthitāṃ sarvāṃ aṅgaṇāṃ <sup>7</sup>trivajrasaṃbhavāṃ/  
kāmaye<sup>8</sup>d vividhair bhāvaiḥ samayaḥ paramādbhutaḥ // I7

dam tshig bži po bsruñ bar bya / gsuñ gi rdo rje yi ge ches /  
 bsañ gci dag ni rtag tu bzañ / hdi ni gsañ ba rmad byuñ baño / I0  
 de nas phyag na rdo rje de bžin gšegs pa thams cad kyi bdag pos/  
 rdo rje hžin thams cad kyi dam tshig hdi/ñid kyi sku dañ gsuñ  
 dañ thugs rdo rje las phyuñ ño/

rdo rje sams dpañ rdzu hphrul ches/dam tshig bži po bsruñ bar bya/  
 khrag dañ khu ba sbyar ba dag/brtul žugs brtan pas rtag tu bzañ/II  
 sku gsuñ thugs kyi rdo rje yi / dam tshig hdi ni rmad po che /  
 sañs rgyas kun gyi brtag pa hdi/rdo rje hžin gyis bsruñ bar bya/I2  
 gañ žig dam tshig hdi sruñ ba / rdo rje sams dpañ hod po che /  
 de yi sku gsuñ thugs rtogs paño/de ma thag tu sañs rgyas hgyur/ I3  
 de nas phyag na rdo rje de bžin gšegs pa thams cad kyi bdag pos/  
 rañ sañs rgyas kyi don gyi dam tshig hdi/ñid kyi sku dañ gsuñ dañ  
 thugs rdo rje las phyuñ ño/

de yi lus kyis ston pa ni / rdo rjeñi sku la rab tu gnas /  
 sams can gzuñ bañi ñañ tshul te/dam tshig mchog tu rtag paño / I4  
 de nas phyag na rdo rje de bžin gšegs pa thams cad kyi bdag pos/  
 ñan thos kyi bsrab pañi dam tshig hdi/ñid kyi sku dañ gsuñ dañ  
 thugs rdo rje las phyuñ ño/

dge ba bcu yi las kyi lam / byed pa ye šes spañs pa rnams /  
 dman par mos pa thams cad kyi / dam tshig hdi ni rmad po che / I5  
 de nas phyag na rdo rje de bžin gšegs pa thams cad kyi bdag pos/  
 tshañs pañi dam tshig hdi/ñid kyi sku dañ gsuñ dañ thugs rdo rje  
 las phyuñ ño/

gti mug las kyi lam gañ rnams / byed pa hžigs šin mi sdug pa /  
 sañs rgyas byañ chub ston pa ste / sku yi rdo rje ñid du hgyur/ I6  
 de nas phyag na rdo rje de bžin gšegs pa thams cad kyi bdag pos/  
 drag poñi dam tshig hdi/ñid kyi sku dañ gsuñ dañ thugs rdo rje  
 las phyuñ ño/

khams gsum dag na gnas pa yi / bud med rdo rje las byuñ rnams /  
 sna tshogs dños pos spyad pa ni/dam tshig mchog tu rmad byuñ baño/I7

atha vajrapāṇiḥ sarvatathāgatādhipatir viṣṇusamayam  
 svakāyavākcittavajrebhyo niścārayan /  
 yāvantaḥ sattvasaṃbhūtās trikāyābhedyasaṃsthitāḥ/  
 mārayed dhyānavajreṇa<sup>2</sup> khavajradhātum api svayam// 18

atha vajrapāṇiḥ sarvatathāgatādhipatis trivajrasamayam  
 svakāyavākcittavajrebhyo niścārayan /  
 kāyavajro bhaved brahmā vāgvajras tu maheśvaraḥ /  
 cittavajradharo rājā saiva viṣṇur maharddhikaḥ // 19

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarv<sup>3</sup>ayakṣiṇī-  
 samayam svakāyavākcittavajrebhyo niścārayan /  
 asṛkpiśītāhārā nityam kāmāparāḥ striyaḥ /  
 ārādhayen mahāvajrasamayair ebhir durāsadaḥ // 20

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvabhujagendra-  
 rājāḥsamayam svakāyavākcittavajrebhyo niścārayan /  
 paśūnyakṣīrāhārāḥ kāmāgandhaparāś ca tāḥ /  
 sādhayet samayair ebhir anyathā kliśyate dhruvam// 21

atha vajrapāṇiḥ sarvatathāgatādhipatir asurakanyāsamayam  
 svakāyavākcittavajrebhyo niścārayan /  
 krūrā nānābharākrāntā gandhapuṣpopābhogajāḥ /  
 samayo vajrapātāle<sup>4</sup> durdānto<sup>5</sup> vajrabhairavaḥ<sup>6</sup> // 22

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ rākṣasāstrīsamayam  
 svakāyavākcittavajrebhyo niścārayan /  
 kapālāsthidhūpatailavasayā prīṇanam mahat /  
<sup>7</sup> samayaḥ sarvabhūtānāṃ pavitro'yaṃ mahārthakṛt // 23

de nas phyag na rdo rje de b'zin g'segs pa thams cad kyi bdag pos/  
khyab h'jug gi dam tshig h'di/nid kyi sku dan' gsun dan' thugs rdo  
rje las phyun' no/

sems can las byun' ji s'ned pa / dbyer med sku gsum la gnas pa /  
rdo rje mkhañ dbyin's bdag nid kyañ/bsam gtan rdo rjes gsad par bya/18  
de nas phyag na rdo rje de b'zin g'segs pa thams cad kyi bdag pos/  
rañ gi dam tshig gi rdo rje h'di/nid kyi sku dan' gsun dan' thugs  
rdo rje las phyun' no/

sku yi rdo rje tshans par h'gyur/gsun gi rdo rje dbañ phyug che/  
thugs kyi rgyal po rdo rje h'dzin/de nid khyab h'jug rdzu h'phrul che/19  
de nas phyag na rdo rje de b'zin g'segs pa thams cad kyi bdag pos/  
gnod sbyin mo thams cad kyi dam tshig h'di/nid kyi sku dan' gsun  
dan' thugs rdo rje las phyun' no/

khrag dan' sa ni za ba dan' / rtag tu g'zan gyi bud med spyod /  
dam tshig dkañ ba h'di rnams kyis / rdo rje chen po m'nes par bya/ 20  
de nas phyag na rdo rje de b'zin g'segs pa thams cad kyi bdag pos/  
kluñi rgyal po thams cad kyi dam tshig h'di/nid kyi sku dan' gsun  
dan' thugs rdo rje las phyun' no/

ho ma h'thuñ ba phra ma can / de dag h'dod dan' dri la h'bad /  
dam tshig h'dis ni bsgrub par bya/g'zan du nes par ñon moñs h'gyur/ 21  
de nas phyag na rdo rje de b'zin g'segs pa thams cad kyi bdag pos/  
lha ma yin gyi bu moñi dam tshig h'di/nid kyi sku dan' gsun dan'  
thugs rdo rje las phyun' no/

khro zin' na rgyal gsod pas non/spos dan' me tog spyod la dgyes /  
rdo rje sa hog dam tshig ste /gdul dkañ rdo rje h'jigs byed paño/ 22  
de nas phyag na rdo rje de b'zin g'segs pa thams cad kyi bdag pos/  
srin mo rnams kyi dam tshig h'di/nid kyi sku dan' gsun dan' thugs  
rdo rje las phyun' no/

thod rus bdug pañi h'bru mar dan' / zag gis rab tu dgañ bar h'gyur/  
h'byun po kun gyi dam tshig ste/dag byed h'di ni don chen byed / 23

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvavajraḍākinī-  
samayaṃ svakāyavākciṭṭavajrebhyo niścārayan /

viṣṇūtrarudhiraṃ bhakṣed madyādīṃś ca pibet sadā /  
vajraḍākinīyogena mārayet padalakṣaṇaiḥ // 24

svabhāvenaiva saṃbhūtā vicaranti tridhātuke /  
ācāret samayaṃ kṛtsnaṃ sarvasattvahiṭaiṣiṇāḥ<sup>1</sup><sup>2</sup> // 25  
sarvatraidhātukavā<sup>3</sup>jrasamayasaṃavasaraṇo nāma samādhiḥ/

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ kāyasiddhisamaya-  
vajraṃ svakāyavākciṭṭavajrebhyo niścārayan /  
kāyikaṃ trividhaṃ sarvaṃ kārayed vajrasaṃbhavam /  
buddhaka<sup>4</sup>yakaraṃ nityaṃ sattvadhātōḥ samantataḥ // 26

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ vāksiddhisamaya-  
vajraṃ svakāyavākciṭṭavajrebhyo niścārayan /  
vā<sup>5</sup>kkarmapadaṃ kṛtsnaṃ trailokyāmalamaṇḍalam /  
vāksiddhipadaramyō'yaṃ samayo duratikramaḥ // 27

atha vajrapāṇiḥ sarvatathāgatādhipatiś ciṭṭavajrasiddhi-  
samayaṃ svakāyavākciṭṭavajrebhyo niścārayan /  
manovajra<sup>6</sup>mayam sarvaṃ bhāvayed dṛḍhāvajradhṛk /  
eṣo hi samayaḥ proktas trivajrābhedyavajriṇām // 28  
ity āha bhagavān samanta<sup>7</sup>sundaro vājrasattvaḥ<sup>8</sup> /

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvamantravajra-  
sārasamayaṃ svakāyavākciṭṭavajrebhyo niścārayan /

de nas phyag na rdo rje de b'zin g'segs pa thams cad kyi bdag pos/  
rdo rje mkhañ hgro ma thams cad kyi dam tshig hdi/ñid kyi sku dan  
gsuñ dan thugs rdo rje las phyuñ ño/

b'sañ gci dan ni khrag dag bzañ / chañ la sogs pañañ rtag tu btuñ/  
rdo rje mkhañ hgroñi sbyor ba yis/gnas kyi mtshan ñid kyis bsad bya/24  
ño bo ñid kyis kun hbyuñ ba/khams gsum dag na rnam par spyod /  
sems can kun la phan hdod pañi/dam tshig ma lus spyad par bya/ 25  
khams gsum pa thams cad kyi rdo rjeñi dam tshig gi rjes su hbrañ  
ba zes bya bañi tiñ ñe hdzin to/

de nas phyag na rdo rje de b'zin g'segs pa thams cad kyi bdag pos/  
lus kyi dños grub kyi dam tshig hdi/ñid kyi sku dan gsuñ dan  
thugs rdo rje las phyuñ ño/

lus kyi rnam gsum thams cad ni / rdo rje las ni byed par bya /  
sems can khams ni thams cad du/rtag par sañs rgyas sku byed paño/26  
de nas phyag na rdo rje de b'zin g'segs pa thams cad kyi bdag pos/  
ñag gi dños grub kyi dam tshig hdi/ñid kyi sku dan gsuñ dan thugs  
rdo rje las phyuñ ño/

tshig gi las lam ma lus par / khams gsum dri med dkyil h'khor te/  
tshig gi dños grub yid hoñ hdi/dam tshig sin tu hdañ dkañ baño/ 27  
de nas phyag na rdo rje de b'zin g'segs pa thams cad kyi bdag pos/  
sems rdo rjeñi dam tshig gi dños grub hdi/ñid kyi sku dan gsuñ  
dan thugs rdo rje las phyuñ ño/

yid kyi rdo rjeñi rañ b'zin kun / rdo rje brtan pa hdzin pas bsgom/  
rdo rje mi phyed gsum ldan gyi/dam tshig g'sad pa hdi yin no / 28  
bcom ldan h'das kun tu mdzes dgañ rdo rje sems d'pas de skad ces  
bkañ stsal to/

de nas phyag na rdo rje de b'zin g'segs pa thams cad kyi bdag pos/  
shags thams cad kyi rdo rjeñi sñiñ poñi dam tshig hdi/ñid kyi  
sku dan gsuñ dan thugs rdo rje las phyuñ ño/

<sup>1</sup>buddhāṃś ca bodhisattvāṃś ca pratyekajñāśrāvakāṃś  
tathā /  
kāyavākciittasamyogair vandayan nāśam āpnuyāt // 29

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvatathāgata-  
kāyavākciittavajradhyānasamayam svakāyavākciittavajrebhyo  
niścārayan /

vajrasattvasya sarvatra kāyavākciittamaṇḍale<sup>3</sup> /  
dhyānam trivajrayogena dhyātavyam mantrajāpinā // 30

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvamantravajra-  
sādhanasamayasaṃvaram svakāyavākciittavajrebhyo niścārayan/  
sattvadhātum samāśena dhyānavajreṇa codayet /  
trivajravandanāgrāgryam<sup>4</sup> samayo vajrasaṃbhavaḥ // 31

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sevāsāadhanopasādhana-  
mahāsāadhanasamayasamvaram svakāyavākciittavajrebhyo niś-  
cārayan /

khadhātum vipmūtravajreṇa paripūrṇam<sup>5</sup> vicintayet /  
dadyāt tryadhvabuddhebhyaḥ samayaḥ paramasāśvataḥ//32

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvavajrāntar-  
dhānasamayam svakāyavākciittavajrebhyo niścārayan /  
kāmayet pratidinam vajrīm<sup>7</sup> catuḥsandhyam yathottamam/  
dravyam<sup>8</sup> vāpi haren nityam samayo vajrapūrakaḥ // 33

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ khavidyādhara-  
samayam svakāyavākciittavajrebhyo niścārayan /  
kāyavākciittavajrāṇām mukuṭe dhyānam vicintayet /  
trivajrasamayaiḥ sarvaiḥ kruddhair jetum na śakyate//34

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvamantradhārā-

sañs rgyas byañ chub sems dpañ dan/rañ rgyal ñan thos de bzin te/  
 sku gsuñ thugs su sbyor ba ni/phyag htshal na ni ma ruñ hgyur/ 29  
 de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/  
 de bzin gsegs pa thams cad kyi sku dan gsuñ dan thugs rdo rjeñi  
 bsam gtan gyi dam tshig hdi/ñid kyi sku dan gsuñ dan thugs rdo  
 rje las phyuñ ño/

kun tu rdo rje sems dpañ yi / sku gsuñ thugs kyi dkyil phkor la/  
 bsam gtan rdo rje gsum sbyor bas/sñags zlos pas ni bsam gtan bya/30  
 de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/  
 sñags sgrub pañi dam tshig dan sdom pa hdi/ñid kyi sku dan gsuñ  
 dan thugs rdo rje las phyuñ ño/

mdor na sems can khams rnams ni/bsam gtan rdo rjes bskul bar bya/  
 rdo rje gsum gyi phyag htshal mchog/dam tshig rdo rje las byuñ bañ/31  
 de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/  
 bsñen pa dan/sgrub pa dan/ñe bar sgrub pa dan/sgrub pa chen poñi  
 sdom pa hdi/ñid kyi sku dan gsuñ dan thugs rdo rje las phyuñ ño/  
 rdo rje bñan gcis nam mkhañi dbyiñs/yoñs su gañ bar rnam par bsam/  
 dus gsum rdo rje dag la dbul / dam tshig rab tu rtag pañ / 32  
 de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/  
 rdo rje mi sñañ ba thams cad kyi dam tshig hdi/ñid kyi sku dan  
 gsuñ dan thugs rdo rje las phyuñ ño/

dus bzir ji ltar mchog bzin du / rdo rje mo ni ñin re spyad /  
 yañ na rdzas kyañ rtag tu dbrog/dam tshig rdo rje rdzogs byed pañ/33  
 de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/  
 nam mkhañi rig hdzin gyi dam tshig hdi/ñid kyi sku dan gsuñ dan  
 thugs rdo rje las phyuñ ño/

sku gsuñ thugs kyi rdo rje ni / dbu rgyan dag la bsam gtan bsam/  
 rdo rje gsum gyi dam tshig ste/khros pa rnams kyis mi thub po / 34  
 de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/  
 sñags hchan las dan po pa thams cad kyi dam tshig hdi/ñid kyi sku  
 dan gsuñ dan thugs rdo rje las phyuñ ño/

dikarmikasamayam svakāyavākciṭṭavajrebhṃ niścārayan /  
 bho<sup>I</sup>jane kāyavajrasya bahir vajradharasya ca /  
 vajradhar<sup>2</sup>me sadā kāryam<sup>3</sup> sūtrodghāṭanavidhikriyā // 35

ity āha bhagavān svabhāvasuddhava<sup>4</sup>jrah /  
 atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvavajradhara-  
 svakāyavākciṭṭahṛdayavajrasamatām vicintya tūṣṇīm abhūt/

atha khalv anabhilāpyānabhilāpyabuddhakṣetrasumerupara-  
 māpura<sup>5</sup>jaḥsamā bodhisattvā mahāsattvāḥ sarvatathāgatān  
 praṇipatyaivam āhuḥ /

kim ayaṃ bhagavān sarvatathāgatādhipatiḥ vajradharaḥ  
 sarvatathāgatabodhisattvaparsaṇmaṇḍalamadhye tūṣṇīm-  
 bhāvenādhivāsayati /

atha<sup>4</sup> bhagavantaḥ sarvatathāgatās tān sarvabodhisattvān  
 evam āhuḥ /

kāyavākciṭṭavajrānupalabdhisvabhāvākṣarapadaṃ kulaputrā  
 ayaṃ sarvatathāgatākāyavākciṭṭavajrādhipatiḥ<sup>5</sup> niḥsvabhā-  
 vākṣarapadaṃ vicārya tūṣṇīmbhāvena vyavasthitaḥ / asya  
 ca kulaputrāḥ sarvatathāgatādhipateś cintayā etad abhūt/

kāyākṣaram anuṭpannaṃ vākciṭṭam<sup>6</sup> alakṣaṇam /

khavajrakalpanābhūtaṃ mithyāsaṃgrahasamgraham //iti/ 36

atha mañjuśrīpramukhā<sup>7</sup> mahābodhisattvās tān sarvatathā-  
 gatān evam āhuḥ /

mā bhagavantaḥ sarvatathāgatā vāgvajrapadaṃ mithyāsa-  
 udayena kalpayatha / tat kasmād dhetoḥ / sarvatathāgata-  
 vajradhātusvabhāvacaritagatānugatiko<sup>8</sup>'yaṃ sarvatathāgata-  
 kāyavākciṭṭavajrādhipatiḥ / tat kasmād dhetoḥ / santi  
 brahmāḍyā mahābodhisattvā mahābhijñāññānasamprāptāḥ

sku yi rdo rje kha zas la / phyi rol rdo rje ḥdzin pa dañ /  
 mdo gdon cho gaḥi bya ba la / rtag par rdo rje chos su bya / 35  
 bcom ldan ḥdas ṅo bo ṅid dag pa rdo rjes de skad ces bkaḥ stsal to/  
 de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/  
 rdo rje ḥdzin pa thams cad kyi sku dañ gsuñ dañ thugs kyi rdo rje  
 mñam pa ṅid rnam par dgoṅs nas cañ mi gsuñ bar gyur to/

de nas yañ brjod du med paḥi yañ brjod du med paḥi saṅs rgyas kyi  
 zin ri rab kyi rdul rab tu phra ba dañ mñam paḥi byañ chub sems  
 dpaḥ sems dpaḥ chen po rnams kyis/de bzin gsegs pa thams cad la  
 phyag ḥtshaḥ nas ḥdi skad ces gsol to/

bcom ldan ḥdas de bzin gsegs pa thams cad kyi bdag po ḥdi ciḥi  
 slaḍ du/de bzin gsegs pa thams cad dañ byañ chub sems dpaḥi ḥkhor  
 gyi nañ du cañ mi gsuñ bar bzugs so/

de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyis/byañ chub  
 sems dpaḥ de dag thams cad la ḥdi skad ces bkaḥ stsal to/

rigs kyi bu de bzin gsegs pa thams cad kyi sku dañ gsuñ dañ thugs  
 kyi bdag po ḥdi/sku dañ gsuñ dañ thugs rdo rjeḥi ṅo bo ṅid dmigs  
 su med paḥi yi geḥi tshig la/ṅo bo ṅid med paḥi yi geḥi tshig  
 brjod nas/cañ mi gsuñ bar bzugs so/rigs kyi bu de bzin gsegs pa  
 thams cad kyi bdag po ḥdi sems pa ni ḥdi sñam du gyur to/

sku ni mi ḥgyur ma skyes pa / gsuñ dañ thugs kyañ mtshan ma med /  
 nam mkhaḥ rdo rje rtog las byuñ/log par gzuñ bas zin pa yin / 36

de nas ḥjam dpal la sogs paḥi byañ chub sems dpaḥ sems dpaḥ chen  
 po rnams kyis/de bzin gsegs pa de dag la/ḥdi skad ces gsol te/  
 bcom ldan ḥdas de bzin gsegs pa thams cad/gsuñ rdo rjeḥi tshig la  
 phyin ci log kun ḥbyuñ bar mi brtag tu gsol/de ciḥi slaḍ du ze na/  
 de bzin gsegs pa thams cad kyi bdag po ḥdi ni/de bzin gsegs pa  
 thams cad kyi rdo rje dbyiṅs kyi ṅo bo ṅid spyod par ḥgyur ba  
 gsegs pa dañ byon paḥi rjes su ḥgroḥo/de ciḥi slaḍ du ze na/  
 tshaṅs pa la sogs pa byañ chub sems dpaḥ sems dpaḥ chen po/mñon

sarvadharmalakṣaṇasvabhāvam ajānanta<sup>I</sup> evaṃ vikalpayanti /  
 kim ayaṃ sarvatathāgatamahāvajrātmā sarvatathāgatadharma-  
 vajratattvam anābhijñāya<sup>2</sup> guhyākṣaraṃ nirdiśatīti /  
 atha bhagavantaḥ sarvatathāgatās tān bodhisattvān evaṃ  
 āhuḥ /

tiṣṭhantu tāvad bhavanto mahābodhisattvā vāyam api sarva-  
 tathāgatakāyavākścittavajraguhyākṣaraṃ prāpya kāyavākścitta-  
 bodhiṃ na jānīmahe / tat kasmād dhetoḥ / niḥsvabhāvākṣara-  
 sambhūto<sup>3</sup> 'nutpādavajrābhisambodhiḥ / yāvantaḥ kulaputrāḥ  
 sattvāḥ sattvasaṃgrahena saṃgrhītāḥ sarve te<sup>4</sup> bodhiprati-  
 ṣṭhitāḥ buddhavajrāḥ / tat kasmād dhetoḥ / kāyavākścitta-  
 vajrajñānaprāptā<sup>5</sup> batāmī<sup>6</sup> sattvās trikāyavajradharmatām  
 upādāya /

atha vajrapāṇiḥ sarvatathāgatākāyavākścittavajrādhipatiś  
 tān sarvatathāgatān bodhisattvāṃś caivam āha /

svabhāvasūddhanairātmye dharmadhātunirālaye /

kalpanā vajrasambhūtā gīyate na ca gīyate // 37

atha bhagavantaḥ sarvatathāgatā bhagavantaṃ mahāvajra-  
 pāṇiṃ sarvatathāgatasvāmiṇaṃ namaskṛtyaivam āhuḥ /  
 kuta imāni bhagavan sarvatathāgatakāyavākścittavajra-  
 siddhīni samavasānti kva vā pratiṣṭhitāni /  
 sarvatathāgatādhipatir vajradharaḥ prāha /  
 svakāyavākścittavajrasamatāsantānavajrapratiṣṭhitāni  
 bhagavantaḥ sarvatathāgatāḥ sarvasiddhīni sarvavajra-  
 jñānāni sarvaṃ yāvat traidhātukam iti /  
 sarvatathāgatāḥ procuḥ / sarvatathāgatakāyavākścitta-

par śes pa chen poḥi ye śes thob pa rnams chos thams cad kyi  
 mtshan ſīd kyi ſo bo ſīd mi śes nas ḥdi sñam du rnam par rtog  
 ste/ci rdo rjeḥi bḥag ſīd ḥdi de bñin gśegs pa thams cad kyi  
 chos thams cad kyi rdo rjeḥi de kho na ſīd yonś su ma śes nas/  
 gsañ baḥi yi ge rnams ḥchad dam sñam du sams pa yañ mchis so/  
 de nas bcom ldan ḥdas de bñin gśegs pa thams cad kyis/byañ chub  
 sams dpaḥ de dag la ḥdi skad ces bkaḥ stsal to/

byañ chub sams dpaḥ khyed rnams lta ci smos te/ḥed de bñin gśegs  
 pa thams cad kyis/sku dañ gsuñ dañ thugs rdo rjeḥi gsañ ba mi  
 ḥgyur ba rñed paḥaṅ sku dañ gsuñ dañ thugs kyi byañ chub mi śes  
 so/de ciḥi phyir ze na/skye ba med paḥi rdo rje mñon par byañ  
 chub pa ni/ſo bo ſīd med pa mi ḥgyur ba las byuñ baḥo/rigs kyi bu  
 sams can chen poḥi khoṅś su gtogs paḥi sams can ji sñed yod pa  
 de dag thams cad byañ chub la gnas pa saṅś rgyas rdo rjeḥo/de  
 ciḥi phyir ze na/kye ma sams can de dag ni sku gsum rdo rjeḥi  
 chos ſīd kyi phyir/sku dañ gsuñ dañ thugs rdo rjeḥi ye śes thob paḥo/  
 de nas phyag na rdo rje de bñin gśegs pa thams cad kyi sku dañ  
 gsuñ dañ thugs rdo rjeḥi bḥag poś/de bñin gśegs pa thams cad dañ/  
 byañ chub sams dpaḥ de dag la ḥdi skad ces gsuñś so/  
 rañ bñin dag ciñ bḥag med pa / chos kyi dbyiñś ḥi gnas med pa /  
 rtog pa rdo rje las byuñ ba / smra bar byed pa smra ma yin / 37

de nas bcom ldan ḥdas de bñin gśegs pa thams cad kyis/bcom ldan  
 ḥdas de bñin gśegs pa phyag na rdo rje chen po la phyag ḥtshal nas  
 ḥdi skad ces gsol te/bcom ldan ḥdas de bñin gśegs pa thams cad kyi  
 sku dañ gsuñ dañ thugs rdo rjeḥi dños grub ji ltar yañ dag par  
 ḥjug /gañ na gnas/de bñin gśegs pa thams cad kyi bḥag po rdo rje  
 ḥdzin pas gsuñś pa/bcom ldan ḥdas de bñin gśegs pa thams cad kyi  
 dños grub thams cad dañ/thams cad mkhyen pa dañ khams gsum ji sñed  
 pa dag/rañ gi sku dañ gsuñ dañ thugs kyi rgyud kyi rdo rje la gnas  
 so/de bñin gśegs pa thams cad kyis slar gsol pa/bcom ldan ḥdas

vajrasiddhīni sarvatraidhātukaṃ ca bhagavan kutra sthitam/  
 sarvatathāgatājñānādhipatiḥ āha / ākāśadhātupratiṣṭhitāni  
 bhagavantaḥ sarvatathāgatāḥ sarvatathāgatakāyavākciitta-  
<sup>I</sup>siddhīni sarvatraidhātukaṃ ca /  
 sarvatathāgatāḥ procuḥ / ākāśaṃ<sup>2</sup> kutra sthitam /  
 vajradharaḥ prāha / na kvacit /  
 atha te sarvatathāgatā bodhisattvās cāścaryaprapṛtā  
 adbhubtaprapṛtā imaṃ<sup>3</sup> ghoṣam akārṣuḥ /

aho vajra aho vajra aho vajrasya deśanā /  
 yatra na kāyavākciittaṃ tatra rūpaṃ vibhāvyate // 38  
 atha vajradharaḥ śāstā sarvabuddhanamaskṛtaḥ /  
 trivajrāgramahāgrāgras trivajraparameśvaraḥ /  
 bhāṣate sarvasiddhīnāṃ vidyāpuruṣabhāvanām // 39  
 khavajradhātumadhyasthaṃ bhāvayed buddhamanḍalam/  
 kāyavajraṃ prabhāvitvā vajraṃ mūrdhni prabhāvayet// 40  
 trimukhaṃ trikāyasambhūtaṃ visphurantaṃ vicintayet/  
 vajracakradharaṃ dhyātvā śīghraṃ bodhim avāpnuyāt //41  
 kulabhedena sarveṣāṃ idaṃ guhyaṃ vicintayet /  
 anyathā bhāvanā teṣāṃ siddhir bhavati nottamā // 42  
 ity āha bhagavān vidyāpuruṣavajraguhyāḥ /

<sup>4</sup>tridhātubhūtaṃ mahārājñīm prīṇayanti vicintayet /  
 evaṃ tuṣyanti te vṛṣabhā vajrakāyatrilakṣitā<sup>5</sup> // 43  
 yaś cedaṃ bhāvayet kaś cid bodhisattvo mahāyaśāḥ /  
 trikāyasiddhim āpnoti saptāhena mahādyutiḥ // 44

atha bhagavān vajrapāṇiḥ sarvatathāgatādhipatiḥ punar  
 api kāyavākciittavajrasamuccayaaguhyarahasyaṃ svakāyavāk-  
 cittavajrebhyaḥ niścārayan /

de bzin gsegs pa thams cad kyi sku dañ gsun dañ thugs rdo rjeñi  
 dños grub dañ/khams gsum thams cad gañ na gnas/de bzin gsegs pa  
 thams cad kyi bdag po ye ses rdo rjeñi bdag pos gsuns pa/bcom ldan  
 ḥdas de bzin gsegs pa thams cad kyi sku dañ gsun dañ thugs kyi  
 dños grub dañ/khams gsum pa thams cad ni nam mkhaḥ la gnas so/  
 de bzin gsegs pa thams cad kyis gsol pa/nam mkhaḥ gañ na gnas/  
 de bzin gsegs pa thams cad kyi bdag pos gsuns pa/gañ na yañ ma  
 yin no/

de nas byañ chub sems dpah de dag ño mtshar du gyur rmad du gyur  
 nas/

e maḥo rdo rje e rdo rje / e maḥo rdo rje yi bsad pa /  
 gañ du lus dañ ñag sems med / de ru gzugs ni rnam par bsgom / 38  
 de nas ston pa rdo rje ḥdzin / sañs rgyas kun gyis phyag byas nas/  
 rdo rje gsum mchog mchog chen mchog/rdo rje gsum gyi dbaḥ phyug mchog/  
 rig pañi skyes bu sgom pa yi / dños grub kun ni bsad par mdzad / 39  
 mkhaḥ dbyiñs rdo rjeñi dbus gnas par/sañs rgyas dkyil ḥkhor  
 bsgom par bya /  
 rdo rjeñi sku ni rab bsgoms nas/spyi bor rdo rje rab tu bsgom / 40  
 ḥal gsum sku gsum las byuñ ba / rnam par ḥphro ba bsam par bya /  
 rdo rje ḥkhor lo ḥdzin bsam na/byañ chub myur du thob par ḥgyur/ 41  
 thams cad rigs kyi bye brag gis / gsañ ba ḥdi ni rnam par bsam /  
 gzan du rnam par bsgoms na ni/ de dag dños grub mchog mi ḥgyur / 42  
 bcom ldan ḥdas rig pañi skyes bu rdo rje gsañ bas de skad ces  
 bkaḥ stsal to/

khams gsum las byuñ rgyal mo che/mñes par byed ma rnam bsams nas/  
 rdo rje sku gsum gyis mtshan pa/khyu mchog des ni mñes par ḥgyur/43  
 gañ zig ḥdi dag sgom pa yi / byañ chub sems dpah grags chen rnams/  
 ḥag bdun gyis ni gzi che bañi/sku gsum dños grub thob par ḥgyur/ 44

de nas yañ bcom ldan ḥdas kyis sku dañ gsun dañ thugs rdo rje  
 bsduḥ pañi gsañ ba ḥdi/ñid kyi sku dañ gsun dañ thugs rdo rje las  
 phyuñ no/

kāyavākciittasamayaṃ mahāmudrārthakalpanā<sup>I</sup> /

bhāvayed vidhivat sarvān kṣaṇād buddhatvam āpnuyāt//45  
 atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-  
 sādhakakāyavākciittarahasyaṃ svakāyavākciittavajrebhyo  
 niścārayan /

hastamudrāṃ na badhniyād yadīcched<sup>2</sup> bōdhim uttamām /  
 samayaḥ sarvamantrāṇāṃ nātikramyo jinair api // 46  
 atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-  
 buddhasamayaṃ svakāyavākciittavajrebhyo niścārayan /

viṣṇūtraśukraraktānāṃ jugupsāṃ naiva kārayet /  
 bhakṣayed vidhinā nityam idaṃ guhyaṃ trivajrajam // 47  
 atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api vāg-  
 vajrasamayaṃ svakāyavākciittavajrebhyo niścārayan /

traidhātukapathe ramye yāvantiyo yoṣitaḥ smṛtāḥ /  
 kāmayed vidhivat sarvā vāgvajrair na jugupsāy<sup>3</sup>et /// 48  
 atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api citta-  
 vajrasamayaṃ svakāyavākciittavajrebhyo niścārayan /

yāvantaḥ sarvasamayas trivajrakāyasaṃsthitāḥ<sup>4</sup> /  
 prīṇay<sup>5</sup>et trivajrasamayais cittavajraṃ na jugupsayet//49  
 ity āha bhagavāṃs trivajrasamayaḥ /

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-  
 tathāgataguhyavajraṃ svakāyavākciittavajrebhyo niścārayan/  
 pañcaskandhāḥ samāsenā pañcabuddhāḥ prakīrtitāḥ /  
 vajrāyatanāny eva bodhisattvāgramaṇḍalam // iti / 50

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api trai-  
 dhātuka<sup>6</sup>cakraṃ svakāyavākciittavajrebhyo niścārayan /

prthivī locanā khyātā abdhātur māmakī smṛtā /  
<sup>7</sup>tejas tu pāṇḍarā khyātā vāyus tārā prakīrtitā /

khavajradhātusamayaḥ saiva vajradharaḥ smṛtāḥ // 51

sku gsun thugs kyi dam tshig ni/phyag rgya chen poñi don rtogs pa/  
cho ga bzin du kun bsgoms na/skal cig gis ni sañs rgyas qthob/ 45  
de nas phyag na rdo rjes sgrub pa po thams cad kyi lus dan nag  
dan sams gsañ ba ñdi/ñid kyi sku dan gsun dan thugs rdo rje las  
phyun ho/

gal te byañ chub mchog ñdod na/lag pañi phyag rgya mi beñi ho/  
sñags rnams kun gyi dam tshig ñdi/rgyal ba rnams kyañ mi ñdañ/ 46  
de nas yañ phyag na rdo rjes sañs rgyas thams cad kyi dam tshig  
ñdi/ñid kyi sku dan gsun dan thugs rdo rje las phyun ho/

bśañ gci khu ba khrag rnams ni / smad pa dag du yoiñ mi bya /  
cho ga bzin du rtag tu bzañ / gsañ ñdi rdo rje gsum byun yin / 47  
de nas yañ bcom ldan ñdas phyag na rdo rjes gsun rdo rjeñi dam  
tshig ñdi/ñid kyi sku dan gsun dan thugs rdo rje las phyun ho/

khams gsum dag gi lam mchog na / bud med ji sñed yod pa rnams /  
thams cad cho ga bzin du spyad / gsun gi rdo rje mi smad do / 48  
de nas yañ phyag na rdo rjes thugs kyi dam tshig ñdi/ñid kyi sku  
dan gsun dan thugs rdo rje las phyun ho/

<sup>I</sup>  
rdo rje sku gsum la gnas pa / dam tshig ji sñed yod pa kun /  
rdo rje gsum gyi dam tshig gis / ngu zin tshim pa rab tu bya /  
thugs kyi rdo rje mi smad do / 49

bcom ldan ñdas dam tshig chen po gsum gyi dam tshig gis de skad  
ces bkañ stsal to/

de nas yañ phyag na rdo rje de bzin gśegs pa thams cad kyi bdag  
pos/de bzin gśegs pa thams cad kyi gsañ bañi rdo rje ñdi/ñid kyi  
sku dan gsun dan thugs rdo rje las phyun ho/

mdor na phuñ po lña rnams ni / sañs rgyas lñar ni rab tu bsgrags /  
rdo rjeñi skye mched ñid dag kyañ/byañ chub sams dpañi

dkyil ñkhor mchog/50

de nas phyag na rdo rjes khams gsum gyi ñkhor lo ñdi/ñid kyi sku  
dan gsun dan thugs rdo rje las phyun ho/

sa ni spyan zes bya ba yin / chu yi khams ni māmakī /

dkar dan srol ma zes bya ba / me dan rluñ du rab tu bsgrags /

mñhañ dbyañs rdo rje dam tshig ni/rdo rje hñzin pa de ñid ñid /

ity āha bhagavān sarvatathāgatabhuvanesvaro mahāvajrasattvaḥ/  
 atha bhagavān sarvatathāgatakāyavākittavajras tathāgataḥ  
 sarvatathāgatasamatāvihāraṃ nāma samādhiṃ samāpannaḥ /  
 samāpadya ca sarvatathāgataparśanmaṇḍalam avalokya tūṣṇīm  
 abhūt /

atha khalu maitreya bodhisattvo mahāsattvaḥ sarvatathā-  
 gatān prapitpatyaivam āha / sarvatathāgatakāyavākitta-  
 vajra<sup>I</sup>raḥasyaguhyasamājābhiṣikto bhagavān vajrācāryaḥ  
 sarvatathāgataiḥ sarvabodhisattvaiś ca kathaṃ draṣṭavyaḥ/  
 sarvatathāgataḥ prāhuḥ / bodhicittavajra iva kulaputra  
 sarvatathāgataiḥ sarvabodhisattvaiś ca draṣṭavyaḥ / tat  
 kasmād dhetoḥ / bodhicittas cācāryas cādvyam etad advai-  
 dhikāram / yāvat kulaputra saṃkṣepeṇa kathayāmaḥ /  
 yāvanto daśadiglokadhātuṣu buddhās ca bodhisattvās ca  
 tiṣṭhanti dhriyante yāpayanti ca sarve te triṣkālam  
 ā<sup>2</sup>gatyā tam ācāryaṃ sarvatathāgatapūjābhiḥ saṃpūjya<sup>3</sup> sva-  
 buddhakṣetraṃ prakramanti / evaṃ ca vāgvajrākṣarapadaṃ  
 niścārayanti / pitāsmākaṃ sarvatathāgatānāṃ mātāsmākaṃ  
 sarvatathāgatānāṃ<sup>4</sup> yāvac chāstāsmākaṃ sarvatathāgatānāṃ /  
 tadyathāpi nāma kulaputra yāvanto buddhā bhagavanto  
 daśasu dikṣu viharanti / teṣāṃ ca buddhānāṃ bhagavatāṃ  
 yāvat kāyavākittavajraḥ puṇyaskandhaḥ /<sup>5</sup> ācāryasyaika-  
 roma<sup>6</sup>kūpāgravivare viśiṣyate / tat kasmād dhetoḥ / bodhi-  
 cittaṃ kulaputra sarvabuddhajñānānāṃ sārabhūtam utpatti-  
 yāvat sarvajñajñānākaram iti /

bcom ldan ḡdas de b'zin ḡsḡgs pa thams cad kyi ḡnas kyi dbaṅ  
 phyug rdo rje sems dpaḡ chen pos de skad ces bkaḡ stsal to/  
 de nas bcom ldan ḡdas de b'zin ḡsḡgs pa thams cad kyi sku daṅ  
 ḡsuṅ daṅ thugs rdo rje de b'zin ḡsḡgs pa/de b'zin ḡsḡgs pa thams  
 cad kyi mḡam pa ḡid la ḡnas pa ḡes bya baḡi tiṅ ḡe ḡdzin la  
 sḡoms par ḡugs so/sḡoms par ḡugs nas kyaṅ de b'zin ḡsḡgs pa thams  
 cad kyi ḡḡhor gyi dkyil ḡḡhor la ḡzigs nas caṅ mi ḡsuṅ bar gyur to/

de nas yaṅ byaṅ chub sems dpaḡ sems dpaḡ chen po byams pas/de b'zin  
 ḡsḡgs pa thams cad la phyag ḡtshal nas ḡdi skad ces ḡsol to/bcom  
 ldan ḡdas de b'zin ḡsḡgs pa thams cad kyi sku daṅ ḡsuṅ daṅ thugs  
 rdo rjeḡi ḡsaṅ ba ḡsaṅ ba ḡdus par mḡon<sup>I</sup> par dbaṅ bskur baḡi slob  
 dpon la/de b'zin ḡsḡgs pa thams cad daṅ/byaṅ chub sems dpaḡ thams  
 cad kyis ji ltar blta bar bgyi/rigs kyi bu de b'zin ḡsḡgs pa thams  
 cad daṅ/byaṅ chub sems dpaḡ rnams kyis byaṅ chub kyi sems rdo rje  
 b'zin du blta bar byaḡo/de ciḡi phyir ḡe na/slob dpon ni byaṅ chub  
 kyi sems daṅ mḡam ḡiṅ rnam par ḡḡis su dbyer med do/rigs kyi bu  
 mdoḡbstan na/phyogs bcuḡi ḡjig rten gyi khams na saṅs rgyas daṅ  
 byaṅ chub sems dpaḡ ji sḡed ḡḡhod ciṅ ḡtsno ba skyoṅ ba de dag  
 thams cad dus ḡsum du byon nas/slob dpon de la de b'zin ḡsḡgs pa  
 thams cad kyi mchod pas yaṅ dag par mchod nas/saṅs rgyas kyi ḡiṅ  
 der yaṅ ḡgro ḡiṅ ḡag rdo rjeḡi yi ḡe yaṅ ḡdi skad du ḡbyin to/  
 bdag cag de b'zin ḡsḡgs pa/<sup>thams cad</sup>kyi phaḡo/bdag cag de b'zin ḡsḡgs pa  
 thams cad kyi maḡo/ḡes bya ba nas/bdag cag de b'zin ḡsḡgs pa thams  
 cad kyi ston paḡo/ḡes bya baḡi bar duḡo/ḡdi lta ste/dper na rigs  
 kyi bu saṅs rgyas bcom ldan ḡdas phyogs bcu na ji sḡed b'zugs pa  
 daṅ/saṅs rgyas bcom ldan ḡdas de rnams kyi sku daṅ ḡsuṅ daṅ thugs  
 rdo rje las byuṅ baḡi bsod nams kyi phuṅ po/ji sḡed pa de bas kyaṅ  
 slob dpon gyi ba spuḡi bu ga ḡcis gi bsol nams kḡyad par du ḡḡhags  
 so/de ciḡi phyir ḡe na/rigs kyi bu/byaṅ chub kyi sems ni saṅs  
 rgyas kyi jeḡses kyi sḡiṅ por gyur paḡo/skye baḡi ḡnas su gyur pa  
 nas/thams cad mḡayen paḡi ye ḡes kyiḡbyuṅ ḡnas yin paḡi bar duḡo/

atha khalu maitreyo bodhisattvo mahāsattvo bhītaḥ saṃ-  
trastamanasas tūṣṇīm abhūt /

atha khalv akṣobhyas tathāgato ratnaketus tathāgato'  
mitābhas<sup>1</sup> tathāgato'moghasiddhis tathāgato vairocanas  
tathāgataḥ sarva<sup>2</sup>vajradharasiddhisamayālabhanavajraṃ nāma  
samādhiṃ samāpadyaitān sarvabodhisattvān āmantrayate sma/  
śrīvantu bhagavantaḥ sarvabodhisattvā ye'pi te daśasu  
dikṣu buddhā bhagavantas tryadhvavajrajñānasambhūtās te'  
pi<sup>3</sup> guhyasamā<sup>4</sup>jacāryam āgatya pūjayanti namaskurvanti ca /  
taḥ kasmād dhetoḥ / śāstā sarva<sup>5</sup>bodhisattvānāṃ sarvatathā-  
gatānāṃ ca sa eva bhagavān mahāvajradharaḥ sarvabuddha-  
jñānādhipatir iti /

atha te sarve mahābodhisattvās tān sarvatathāgatān evam  
āhuḥ / sarvatathāgata<sup>6</sup>kāyavākcittasiddhīni bhagavantaḥ  
kutra sthitāni / sarvatathāgataḥ prāhuḥ / trikāyaguhyā<sup>7</sup>  
kāyavākcittavajrācāryasya kāyavākcittasthitāni / mahā-  
bodhisattvāḥ prāhuḥ / kāyavākcittaguhyavajraṃ kutra  
sthitam / na kvacit /

atha te mahābodhisattvā āścaryaprāptā adbhutaprāptāḥ  
tūṣṇīmsthitā abhūvan /

atha bhagavān vajrapāṇis tathāgataḥ guhyavajrasamādher  
vyutthāya sarvatathāgatān sarvabodhisattvāṃś cāmantrayate  
sma / śrīvantu bhagavantaḥ sarvatathāgataḥ sarvabodhi-  
sattvās ca sarvatathāgatabodhisambhava<sup>8</sup>vajraṃ nāma samā<sup>9</sup>dhi-  
<sup>mahā</sup>manḍalam /

atha khalu sarvatathāgatā bodhisattvās ca kṛtāñjalipuṭā  
bhagavantaḥ vajradharam evam āhuḥ /

de nas yañ byañ chub sems dpañ byams pa yid h̄jigs śin skrag nas  
cañ mi smra bar gyur to/

de nas de b̄zin ḡsegs<sup>pa</sup>/mi bskyod pa dañ/de b̄zin ḡsegs pa dkon mchog  
dpal dañ/de b̄zin ḡsegs pa ḥod dpag tu med pa dañ/de b̄zin ḡsegs pa  
gdon mi za bar grub pa dañ/de b̄zin ḡsegs pa rnam par snañ mdzad  
rnams/rdo rje ḥdzin thams cad kyi dños grub kyi dam tshig la  
dmigs pa rdo rje źes bya bañi tiñ ñe ḥdzin la sñoms par źugs nas/  
byañ chub sems dpañ de dag thams cad la bkañ stsal pa/byañ chub  
sems dpañ khyed rnams thams cad ñon cig/gañ yañ phyogs bcuñi sañs  
rgyas bcom ldan ḥdas dus gsum gyi rdo rjeñi ye śes las byuñ ba de  
rnams kyañ/gsañ ba ḥdus pañi slob dpon dañ phrad na mchod pa byed  
ciñ phyag ḥtshal to/de ciñi phyir źe na/de ñid ston pa yin bcom  
ldan ḥdas rdo rje ḥdzin pa yin/sañs rgyas thams cad kyi ye śes  
kyi bdag po yin pañi phyir ro/

de nas byañ chub sems dpañ chen po de dag thams cad kyis/de b̄zin  
ḡsegs pa thams cad la ḥdi skad ces gsol to/bcom ldan ḥdas de b̄zin  
ḡsegs pa thams cad kyi sku dañ gsuñ dañ thugs kyi dños grub rnams  
ci la gnas/de b̄zin ḡsegs pa thams cad kyis bkañ stsal pa/sku gsum  
gsañ bañi sku dañ gsuñ dañ thugs ni/rdo rje slob dpon gyi lus dañ  
ñag dañ sems rdo rje la gnas so/byañ chub sems dpañ chen po rnams  
kyis gsol pa/lus dañ ñag dañ sems rdo rje gañ la gnas/gañ la yañ  
mi gnas so/de nas byañ chub sems dpañ de dag ño m<sup>thar</sup> du gyur  
rmañ du gyur nas cañ mi smra bar ḥkhod do/

de nas bcom ldan ḥdas phyag na rdo rje/de b̄zin ḡsegs pañi gsañ  
bañi rdo rjeñi tiñ ñe ḥdzin las b̄zeñs nas/de b̄zin ḡsegs pa thams  
cad dañ/byañ chub sems dpañ rnams la bos te bkañ stsal pa/de b̄zin  
ḡsegs pa thams cad dañ byañ chub sems dpañ khyed thams cad/de b̄zin  
ḡsegs pa thams cad kyi byañ chub kyi sems kun ḥbyuñ ba źes bya  
bañi tiñ ñe ḥdzin gyi dkyil ḥkhor ñon cig/

de nas yañ de b̄zin ḡsegs pa dañ/byañ chub sems dpañ de dag thams  
cad kyis thal mo sbyar nas/bcam ldan ḥdas la ḥdi skad ces gsol to/

deśayatu bhagavān deśayatu sugato mahāmaṇḍalam iti /

khadhātumadhyagataṃ cintec caturasraṃ suśobhanam /  
 buddhamaṇḍalayogena dhyānavajraṃ pracodayet // 52  
 vajramaṇḍaladhyānena āsanaṃ sarvacākriṇām /  
 pūjāṃ tenaiva vidhinā kurvīta matimān sadā // 53  
 ācāryaṃ hṛdaye dhyātvā abhiṣekaṃ samārabhet /  
 khadhātum sarvabuddhais tu paripūrṇaṃ vicintayet /  
 pātayed vidhivat sarvān abhiṣekapadais tribhiḥ // 54  
 anena bodhim<sup>2</sup> apnoti sarvasattvahiṭaiṣiṇīm /  
 sidhyate kāyavākcittaṃ sarvasiddhimahādbhutam // 55  
 sarvabuddhabodhisattvasamayacakraṃ nāma dhyānamaṇḍalam /

atha khalu vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api  
 sarvatathāgatavajrayogaṃ nāma kāyavākcittavajraguhyam<sup>3</sup>  
 svakāyavākcittavajrebhyaḥ niścārayan /

/ HŪM<sup>4</sup> HRĪḤ KHAṂ /

khadhātumadhyagataṃ cinted asthimāṃsādimaṇḍalam /  
 trikāyavākcittahṛdayaṃ vajrasattvaṃ vibhāvayet // 56  
 krūraṃ vikṛtaṃ saṃkruddhaṃ nīlotpalasamaprabham /  
 caturbhujam vidhānena kapālahastaṃ vibhāvayet // 57  
 pañcaraśmiprabhodyotaṃ svajihvāṃ bhāvayed vratī /  
 dhyānavajraprayogena<sup>8</sup> rudhirākarṣaṇam uttamam // 58  
 trisūlaṃ vajrasamayaṃ kīlakaṃ dāruṇottamam /  
 pīḍayed vajrayogena buddhakāyam api svayam // iti / 59

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api vajrāhā-  
 rasamayākṛtyārthaṃ<sup>9</sup> svakāyavākcittavajrebhyaḥ niścārayan /  
 annaṃ vāthavā pānaṃ yat kiṃcid bhakṣayed vratī /  
 viṇmūtramāṃsayogena vidhivat parikalpayet // 60

bcom ldan ḥdas dkyil ḥkhor chen po bśad du gsol/bde bar gśegs pa  
bśad du gsol/

nam mkhaḥi dbyiṅs su dbus bsam pa/gru bži lham pa rab tu mdzes/  
saṅs rgyas dkyil ḥkhor sbyor ba yis/bsam gtan rdo rje

rab bskul bya/ 52

rdo rje dkyil ḥkhor bsam gtan gyis/ḥkhor lo can kun bzugs par bya/  
mchod paḥi cho ga de ṇid kyis/blo daṅ ldan pas rtag tu bya / 53

slob dpon sñiṅ khar rab bsgoms nas/dbaṅ bskur ba ni brtsam par bya/  
saṅs rgyas kun gyis nam mkhaḥi dbyiṅs/yoṅs su gaṅ bar rnam bsgoms la/  
dbaṅ bskur ba yi gnas gsum gyis/thams cad cho ga bzin du dbab / 54  
sems can kun la phan ḥdod paḥi/byaṅ chub ḥdi yis ḥbab ḥgyur žiṅ/  
no mtshar chen poḥi dños grub kun/sku gsuṅ thugs ni ḥgrub

par ḥgyur / 55

saṅs rgyas daṅ byaṅ chub sems dpaḥ kyi dam tshig gi ḥkhor lo žes  
bya ba/bsam gtan gyi dkyil ḥkhor ro/

de nas yaṅ phyag na rdo rje de bzin gśegs pa thams cad kyi rdo rje  
sbyor ba žes bya ba/sku daṅ gsuṅ daṅ thugs rdo rjeḥi gsaṅ ba ḥdi/  
ṇid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṇo/

/ HŪṂ HRĪḤ KHAṂ /

śa rus la sogs dkyil ḥkhor ni/nam mkhaḥi dbyiṅs kyi dbus su bsam/  
sku daṅ gsuṅ thugs gsum sñiṅ po/rdo rje sems dpaḥ bsgom par bya/ 56  
drag po mi sdug khros pa ni / utpal sñon poḥi kha dog ḥdra /

phyag bži pa yi cho ga yis / phyag na thod pa bsams par bsgom / 57  
ḥod zer lña rnams yaṅ dag byuṅ/raṅ lce brtul žugs can gyis bsgom/  
bsam gtan rdo rje sbyor ba yis/khrag draṅ ba ni mchog yin no / 58

rtse gsum rdo rje dam tshig daṅ/ phur bu drag po mchog dag gis/  
saṅs rgyas ṇid kyi sku dag kyaṅ/rdo rjeḥi sbyor bas gdab par bya/59

de nas yaṅ phyag na rdo rjes rdo rjeḥi kha zas kyi dam tshig gi  
bya ba ḥdi/ṇid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṇo/

bzaḥ baḥam btuṅ ba gaṅ cuṅ zad/brtul žugs can gyis gaṅ bzaḥ ba /  
bśaṅ gci śa yi sbyor ba yis / cho ga bzin du yoṅs su brtab / 60

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-  
tathāgatakāyavākciṭṭavajrapūjāgryaṃ svakāyavākciṭṭa-  
vajrebhya niścārayan /

pañcopahārapūjāgraiḥ pūjanaṃ ca prakalpāyet /

eṣo hi sarvavajrāṇāṃ<sup>I</sup> śamayo duratikramaḥ // 61

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-  
tathāgatakāyavākciṭṭapūjārahasyaṃ svakāyavākciṭṭa-  
vajrebhya niścārayan /

dvayendriyaprayogeṇa svasūkrādiparigrahaiḥ /

pūjayed vidhivat sarvān buddhabodhiṃ avāpnuyāt // 62

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-  
tathāgatakāyavākciṭṭasaṃvaraṃ svakāyavākciṭṭavajrebhya  
niścārayan /

sattvadhātor anantasya mātām samayadhāriṇīm /

kāmāyet<sup>2</sup> trivajrasamayaiḥ saṃvaro'yaṃ mahādbhutaḥ // 63

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-  
sādhakasaṃvaravajraṃ svakāyavākciṭṭavajrebhya niścārayan /

kāyavākciṭṭasaṃbhogaṃ triḡuhyālayavajrajaṃ /

sādhayāmy ahaṃ bhadraṃ<sup>3</sup> nāśayen nātra sarvathā // 64

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-  
sādhakavajrasattvasaṃvaraṃ svakāyavākciṭṭavajrebhya  
niścārayan /

vitastimātram atikramya mūrdhni maṇḍalakalpanā /

OMkāraṃ madhyagataṃ dhyātvā pañcāmṛtanipātaṇam // 65

anena vajrayogena tejasvī bhavate kṣaṇāt /

kāyavākciṭṭasausthityaṃ bhavate nātra saṃśayaḥ // 66

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-  
māntradharakāyavākciṭṭaḡuhyāṃ svakāyavākciṭṭavajrebhya  
niścārayan /

caityakarma na kurvīta na ca pustakavācaṇam /

maṇḍalaṃ naiva kurvīta na trivajrāḡravandanam // 67

de nas yañ phyag na rdo rjes de bzin gsegs pa thams cad kyi sku  
 dañ gsuñ dañ thugs rdo rje mchod pañi mchog ñdi/ñid kyi sku dañ  
 gsuñ dañ thugs rdo rje las phyuñ ño/

mchod pañi yo byad mchog lña ni/mchod pas de dag mchod par bya /  
 ñdi ni rdo rje thams cad kyi / dam tshig sin tu ñdañ dkañ baño / 61  
 de nas yañ phyag na rdo rje de bzin gsegs pa thams cad kyi sku dañ  
 gsuñ dañ thugs kyi mchod pa gsañ ba ñdi/ñid kyi sku dañ gsuñ dañ  
 thugs rdo rje las phyuñ ño/

dbañ po gñis kyi sbyor ba yis<sup>1</sup> / bdag gi khu ba la sogs<sup>2</sup> pa /  
 cho ga bzin du kun mchod na / sañs rgyas byañ chub thob par ñgyur/62  
 de nas yañ phyag na rdo rje de bzin gsegs pa thams cad kyi spyod  
 pa/lus dañ ñag dañ sams kyi sdom pa ñdi<sup>3</sup>/ñid kyi sku dañ gsuñ dañ  
 thugs rdo rje las phyuñ ño/

sams can khams rnams mthañ yas kyi/dam tshig ñdzin pañi ma rnams la/  
 dam tshig gsum gyi rdo rjes<sup>4</sup> spyad/sdom pa ñdi ni rmad po che / 63  
 de nas yañ phyag na rdo rjes sgrub pa po thams cad kyi sdom pañi  
 rdo rje ñdi/ñid kyi sku dañ gsuñ dañ thugs rdo rje las phyuñ ño/  
 lus dañ ñag sams loñs spyod kyi/ gsañ ba gsum gnas rdo rje skyas/  
 bzañ po bdag gis bsgrub par bya/ñdir ni yon ye ñjig par ñgyur / 64  
 de nas yañ phyag na rdo rjes sgrub pa po thams cad kyi rdo rje  
 sams dpañi sdom pa ñdi/ñid kyi sku dañ gsuñ dañ thugs rdo rje las  
 phyuñ ño/

mtho gañ tsam gyis dpags par ni/spyi bor dkyil ñkhor brtag par bya/  
 OM ni dbus su gnas bsams nas / bdud rtsi lña po dbab par bya / 65  
 rdo rjeñi sbyor ba ñdi yis ni / skad cig daggis gzi can ñgyur /  
 lus dañ ñag sams bder gnas pa / ñgyur bar ñdi ni dogs pa med / 66  
 de nas yañ phyag na rdo rjes snags ñdzin pa thams cad kyi lus dañ  
 ñag dañ sams kyi gsañ ba ñdi/ñid kyi sku dañ gsuñ dañ thugs rdo rje  
 las phyuñ ño/

mchod rten dag gi las mi bya / glegs bam klag pañañ mi bya zin /  
 dkyil ñkhor dag kyañ yon mi bya/rdo rje gsum mchog phyag mi byaño/67

atha vajrapāṇiḥ sarvatathāgatādhīpatiḥ sarvaviśāpahāra-  
stambhanākarṣaṇaguhyam svakāyavākścittavajrebhyo niś-  
cārayan /

/ OM<sup>I</sup> /

cakramadhyagataṁ sthāpya sitāṁśujvālamālinam /  
pītāṁśuraśmigahanaṁ bhāvayet pītasannibham /  
trivajrarāśmisamayair bījo<sup>2</sup>'yaṁ triguhyasambhavaḥ// 68  
atha vajrapāṇiḥ sarvatathāgatādhīpatiḥ<sup>3</sup> kāyavākścittarakṣā-  
cakram mantravajrasaṃyuktaṁ svakāyavākścittavajrebhyo  
niścārayan /

OM HULU HULU TIṢṬHA TIṢṬHA BANDHA BANDHA HANA HANA DAHA  
DAHA AMṚTE HUM PHAT SVĀHĀ /

bhūrjapatrādiṣu cakram karmavajrapratīṣṭhitam /  
HAK<sup>4</sup>kāraṁ madhyagataṁ kṛtvā nāma madhye samālikhet// 69  
mantrākṣarapadaīḥ samyak maṇḍitaṁ sthāpayet sadā /  
eṣo hi sarvamantrāṇāṁ triguhyālayasambhavaḥ // 70  
atha vajrapāṇiḥ sarvatathāgatādhīpatir vajrāñjanapadaṁ  
svakāyavākścittavajrebhyo niścārayan /

catuṣpathaikavṛkṣe ca mātṛsthāne śivālaye /  
vajrāñjanapadaṁ tatra kapāle pātayet sadā // 71  
mahātailaṁ rudhiraṁ viṣṭaṁ padmasūtrārkaṇālena vartim  
kṛtvā kṣpācaturdaśyām ardharātrau vajrāñjanaṁ pātayed  
budhaḥ / tatraivāṣṭaśatābhimantritaṁ kṛtvā trividhā<sup>5</sup>  
siddhir bhavatīty āha bhagavaṇ samantabhadraḥ /

atha bhagavantaḥ sarvatathāgatā vajrapāṇiḥ sarvatathā-  
gatādhīpatim evaṁ āhuḥ / katibhir bhagavan guhyākṣaraīḥ  
samānvāgatāḥ te bodhisattvā mahāsattvā ya idaṁ sarva-  
tathāgatacaryāvajraṁ sarvatathāgataguhyasamayaṁ śraddhā-  
syanti bhāvayiṣyanti ca /

de nas phyag na rdo rje de b'zin g'segs pa thams cad kyi bdag pos/  
dug thams cad hbyin pañam gnon pa dañ h'dren pañi gsañ ba h'di/ñid  
kyi sku dañ gsuñ dañ thugs rdo rje las phyuñ ño/

/ OM /

ñod zer dkar poñi phreñ ba can/hkhor loñi dbus su chud par b'zag/  
ñod zer ser po h'khrigs pa ni / ser po lta bur bsgom par bya /  
rdor gsum ñod zer dam tshig gis/sa bon gsañ gsum las byuñ baño/ 68  
de nas yañ phyag na rdo rje de b'zin g'segs pa thams cad kyi bdag  
pos/lus dañ ñag dañ sams sruñ bañi h'khor loñi sñags rdo rje dañ  
ldan pa h'di/ñid kyi sku dañ gsuñ dañ thugs rdo rje las phyuñ ño/  
OM HULU HULU TIṢṬHA TIṢṬHA BANDHA BANDHA HANA HANA DAHA DAHA  
AMRITE HŪṢ PHAṬ /

gro ga la sogs h'khor lo ni / las kyi rdo rje la gnas par /  
HAM ni dbus su b'zag nas su / miñ ni dbus su bri bar bya / 69  
sñags kyi yi geñi tshigs rnams kyis/brgyan te rtag tu g'zag par bya/  
h'di ni sñags rnams thams cad kyi/gsañ ba gsum gyi gnas bsdus paño/70  
de nas yañ phyag na rdo rje de b'zin g'segs pa thams cad kyi bdag  
pos/rdo rje andzanañi dam tshig h'di/ñid kyi sku dañ gsuñ dañ thugs  
rdo rje las phyuñ ño/

lam gyi b'zi mdo śiñ gcig druñ / ma moñi gnas sam źi gnas su /  
de ru rdo rje andzana / thod par rtag tu dbab par bya / 71  
tshil chen po dañ khrag dañ b'sañ ba dañ padmoñi skud pa dañ  
arkañi skud pas me mar gyi sñiñ po byas la/tshes ñi śu dguñi  
nam phyed na/rdo rje andzana dbab par byaño/de ñid la sñags brgya  
rtsa brgyad btab na/dños grub rnam pa gsum du h'gyur ro/žes bcom  
ldan h'das kun tu bzañ pos gsuñs so/

de nas bcom ldan h'das de b'zin g'segs pa thams cad kyis/phyag na  
rdo rje de b'zin g'segs pa thams cad kyi bdag po la h'di skad ces  
gsol to/bcom ldan h'das gsañ bañi yi ge du dañ ldan na byañ chub  
sams dpañ sams dpañ chen po de dag/de b'zin g'segs pa thams cad kyi  
gsañ bañi dam tshig gi spyod pañi rdo rje h'di la dad ciñ sgom par

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ tān sarvatathā-  
 gatān evam āha / triguhyākṣarair bhagavantaḥ sarvatathā-  
 gatāḥ samānvāgatās te bodhisattvā mahāsattvā ya idaṃ  
 sarvatathāgatabodhicaryāvajraṃ śraddhāsyanti bhāvayiṣyanti  
 ca /

sarvatathāgatāḥ prāhuḥ / katamais tribhiḥ /  
 vajradharaḥ prāha / <sup>I</sup>sarvatathāgatakāyavajreṇa / sarva-  
 tathāgatavāgvajreṇa / sarvatathāgatacittavajreṇa / ebhis  
 tribhiḥ /

atha te sarvatathāgatā bhagavato vajrapāṇeḥ pādāyor  
 nipatyā tūṣṇīm sthitā abhūvan /

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ tān sarvatathāgatān  
 bodhisattvāṃś cāmantrayate sma / bhūtapūrvam bhagavantaḥ  
 sarvatathāgatā anabhilāpyānabhilāpyabuddhakṣetruṣumeru-  
 paramāpavarajaḥsamāḥ kalpāḥ kṣīṇā yāvād bhagavato dīpaṅka-  
 rasya tathāgatasyārhaṭaḥ saṃyaksambuddhasyātikrāntasya  
 kāśyapasyāpi mahāmuner abhisambuddhasya na bhāṣitam / tat  
 kasmād dhetoḥ / abhavyā bhagavantaḥ sattvā asya mahāguhya-  
 padārthasya tena kālena tena samayena mayā na bhāṣitam /  
 api tu bhagavantaḥ sarvatathāgatā asmin guhyasamāje  
 buddhabodhiṃ kṣaṇalavamuhūrtenaiva niṣpādayanti / yad  
 anekair gaṅgānadīvalukāsamaḥ kalpair ghaṭayanto vyā-  
 yacchanto bodhisattvā bodhiṃ na prāpnuvanti / tad ihaiva  
 janmani guhyasamājābhirato bodhisattvaḥ sarvatathāgatānāṃ  
 buddha itī saṃkhyāṃ gacchati /

atha te <sup>2</sup>bodhisattvā idaṃ vāgvajrākṣarapadaṃ śrutvā pra-  
 rodayāṃ āsuḥ / atha te sarvatathāgatās tān bodhisattvān  
 evam āhuḥ /

hgyur/de bzin gsegs pa thams cad kyi bdag po phyag na rdo rjes  
 de bzin gsegs pa de dag la hdi skad ces gsuñs so/bcom ldan h̄das  
 de bzin gsegs pa thams cad gsañ bañi yi ge gsum dañ ldan na byañ  
 chub sems dpañ /de bzin gsegs pa thams cad kyi spyod pañi rdo rje  
 gañ yin pa de la dad ciñ sgom par hgyur ro/de bzin gsegs pa thams  
 cad kyis gsol pa/gsum po gañ zig lags/rdo rje h̄dzin pas bkañ stsal  
 pa/de bzin gsegs pa thams cad kyi sku rdo rje dañ/de bzin gsegs pa  
 thams cad kyi gsuñ rdo rje dañ/de bzin gsegs pa thams cad kyi  
 thugs rdo rje ste gsum mo/de nas de bzin gsegs pa de dag thams cad  
 kyis/bcom ldan h̄das phyag na rdo rje la phyag htshal nas cañ mi  
 gsuñ bar gyur to/

de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/  
 de bzin gsegs pa thams cad dañ/byañ chub sems dpañ de dag la bkañ  
 stsal pa/bcom ldan h̄das de bzin gsegs pa thams cad/sñon byuñ ba  
 brjod kyis mi lañ bañi yañ brjod kyis mi lañ bañi/sañs rgyas kyi  
 zin rdul rab tu phra ba dañ mñam pañi bskal pa yañ h̄das nas/gañ  
 bcom ldan h̄das de bzin gsegs pa dgra bcom pa yañ dag par rdzogs  
 pañi sañs rgyas mar me mdzad h̄das pa nas thub pa chen po h̄od sruñ  
 mñon par sañs rgyas pañi bar gyis kyañ ma gsuñs so/de ciñi phyir  
 ze na/bcom ldan h̄das gsañ ba chen poñi gnas kyi don bsad pa de/  
 deñi tshe deñi dus na sems can rnams la skal ba med pañi phyir ro/  
 hon kyañ bcom ldan h̄das de bzin gsegs pa thams cad kyi gsañ ba  
 h̄dus pa h̄di la/skad cig thañ cig yud tsam gyis sañs rgyas kyi  
 byañ chub rdzogs par byed do/gaṅgañi klun gi bye ma du ma sñed  
 kyi bskal par byañ chub sems dpañ rnams kyis h̄bad ciñ btsal kyañ  
 byañ chub thob par mi hgyur ba de/gsañ ba h̄dus pa la mñon par dgañ  
 bañi byañ chub sems dpañ tshe h̄di ñid la de bzin gsegs pa rnams  
 kyi sañs rgyas zes bya bañi grañs su h̄groḥo/

de nas byañ chub sems dpañ de dag gis gsuñ rdo rjeñi yi geñi tshig  
 h̄di thos nas rab tu nus so/de nas de bzin gsegs pa de dag thams cad  
 kyis byañ chub sems dpañ de rnams la h̄di skad ces bkañ stsal to/

atha sã lokesvaradayitã kãvã<sup>1</sup>kcittavajranetrĩ bhagavantam  
sarvatathãgatãdhipatiṃ mahãvajradharam<sup>2</sup> kãmpabhogasamayaiḥ  
stanuyã āsa /

tvam vajravãca sakalasya hitãnukampĩ  
lokãrthakãryakaraṇe sada sampravṛttaḥ /  
kãmãhi mãm suratacarya samantabhadra  
yadĩcchase jĩvitu mahya nãtha //

74

atha sã sarvatathãgatakãvãkcittasamayavajradayitã  
bhagavantam sarvatathãgatãdhipatiṃ mahãvajradharam anayã  
sarvatathãgatasukhasaumanasyaprĩtyã stanuyã āsa /

tvam vajrakãma<sup>3</sup> samayãgra mahãhitãrtha  
sambuddhavamśatilakaḥ<sup>4</sup> sãmatãnukampĩ /  
kãmãhi mãm guṇanidhiṃ bahuratnabhũtã<sup>5</sup>  
yadĩcchase jĩvitu mahya nãtha //

75

atha bhagavãn vajrapãṇis tathãgataḥ sarvakãmpabhoga-  
vajrasĩriyam nãma samãdhiṃ samãpannas tãṃ sarvatathãgata-  
dayitãṃ samayacakreṇa kãmayamś tũṣṇĩm abhũt / athãyam  
sarvãkãśadhãtuḥ sarvatathãgatakãvãkcittavajrasamaya-  
śukreṇa paripũrṇo vajrodakaparipũrṇakumbha iva samsthito'  
bhũt / athãsmĩn vajrãkãśadhãtau ye sattvãs trikãyasamaya-  
sambhũtãs tẽ<sup>6</sup> vajrasĩriyã samspṛṣṭãḥ sarve te tathãgatã  
arhantaḥ samyak sambuddhãs trivajrajñãnino'bhũvan / tataḥ  
prabhṛti sarvasattvãḥ samantabhadraḥ<sup>7</sup> samantabhadra<sup>8</sup> iti  
sarvatathãgatakãvãkcittavajreṇãbhiṣĩktã abhũvan /

de nas bcom ldan ḥdas de b'zin g'segs pa thams cad kyi bdag po la/  
 ḥjig rten gyi dbaṅ phyug gi sku daṅ gsuṅ daṅ thugs rdo rjeḥi  
 spyān gyis/rdo rje ḥdzin pa chen po la ḥdod pa la ḥe bar loṅs  
 spyod paḥi dam tshig gis yaṅ dag par bstod pa/  
 khyod ni rdo rjeḥi gsuṅ ste kun la phan zīṅ thugs brtse ba/  
 ḥjig rten dag gi dgos paḥi don mdzad pa la rtag tu brtson/  
 mgon po gal te de riṅ bdag ni gson par mchis b'zed na/  
 rab dgaḥi spyod pa kun tu bzaṅ po bdag la dgyes par mdzad du gsol/74  
 de nas de b'zin g'segs pa thams cad kyi sku daṅ gsuṅ daṅ thugs kyi  
 dam tshig rdo rjeḥi btsun mos/bcom ldan ḥdas de b'zin g'segs pa  
 thams cad kyi bdag po rdo rje ḥdzin chen po la/de b'zin g'segs pa  
 thams cad kyi bde ba daṅ yid bde baḥi dgaḥi ba ḥdis bstod do/  
 khyod ni rdo rje ḥdod pa dam tshig mchog gi phan don che/  
 yaṅ dag rdzogs saṅs rgyas kyi gduṅ mchog mām pa ḥid gzigs pa/  
 mgon po gal te de riṅ bdag ni gson par mchis b'zed na/  
 yon tan rin chen maṅ poḥi gter gyur bdag la dgyes par mdzad du gsol/75

de nas bcom ldan ḥdas phyag na rdo rje de b'zin g'segs pa ḥdod chags  
 thams cad ḥe bar loṅs spyod paḥi rdo rjeḥi dpal z'es bya baḥi tiṅ  
 ḥe ḥdzin la s'ñoms par zugs nas/de b'zin g'segs pa thams cad kyi  
 btsun mo de dag la dam tshig gi ḥkhor los ḥdod pa spyod ciṅ caṅ  
 mi gsuṅ bar gyur to/de nas nam mkhaḥi dbyiṅs ḥdi dag thams cad la  
 de b'zin g'segs pa thams cad kyi sku daṅ gsuṅ daṅ thugs rdo rjeḥi  
 dam tshig gi khu bas yoṅs su gaṅ ste/bum pa rdo rje chus gaṅ ba  
 ltar gnas par gyur to/de nas rdo rje nam mkhaḥi dbyiṅs ḥdi na gaṅ  
 sems can sku gsum gi dam tshig las/yaṅ dag par byuṅ ba de rnams  
 rdo rjeḥi dpal gyis reg nas/thams cad de b'zin g'segs pa dgra bcom  
 pa yaṅ dag par rdzogs paḥi saṅs rgyas rdo rje gsum gyi ye s'es can  
 du gyur to/de nas brtsams te sems can thams cad kun tu bzaṅ po/  
 kun tu bzaṅ po z'es/de b'zin g'segs pa thams cad kyi sku daṅ gsuṅ  
 daṅ thugs rdo rjes dbaṅ bskur bar gyur to/

atha vajrapāṇis<sup>1</sup> tathāgatas tān sarvatathāgatān evam āha /  
 dr̥ṣṭā bhagavantaḥ sarvatathāgatāḥ sarvabuddhadharmasamatā/  
 atha te sarvatathāgatāḥ vajrapāṇiṃ sarvatathāgatādhipatiṃ  
 evam āhuḥ / dr̥ṣṭā bhagavan dr̥ṣṭā sugata<sup>2</sup> sarvatathāgata-  
 vajrajñānasamatāvajrajñānacaryeti /

atha bhagavantaḥ sarvatathāgatāḥ sarvatathāgatayoṣid-  
 bhageṣv abhiniṣkramya bhagavantaḥ mahāvajrapāṇiṃ sarva-  
 tathāgatādhipatiṃ tathāgatam evam āhuḥ / āścaryaṃ bhaga-  
 vann āścaryaṃ sugata yatra hi nāma rāgākṣarapadair buddha-  
 bodhir anugantavyeti /

atha vajrapāṇiḥ sarvatathāgatādhipatis tān sarvatathā-  
 gatān evam āha / mā bhagavantaḥ sarvatathāgatā evaṃ  
 vadatha / tat<sup>3</sup> kasmād dhetoḥ / khavajrasamayatyatvāt  
 sarvadharmāṇāṃ / na rūpaskandho na vedanāskandho na  
 saṃjñāskandho na saṃskāraskandho na vijñānaskandho na  
 dhātur nāyatanaṃ na rāgo na dveṣo na moho na dharmo  
 nādharmā iti / atha te sarvatathāgatās tūṣṇīm abhūvan /

atha bhagavān vajrapāṇis tān sarvatathāgatān bodhi-  
 sattvāṃś cāmantrayate sma / ālocayantu bhagavantaḥ sarva-  
 tathāgatāḥ sarvalokadhātuṣv idaṃ sarvatathāgatakāyavāk-  
 cittavajraguhyam / tat<sup>3</sup> kasmād dhetoḥ / bhavyā batāmī<sup>4</sup>  
 daśadikṣaṃsthītā bodhisattvā mahāsattvā asya dharmā-  
 paryāyasya / atha vajrapāṇiḥ sarvatathāgatādhipatiḥ  
 vajradharmam<sup>5</sup> āmantrayate sma / udgrhāṇa<sup>6</sup> kulaputra idaṃ  
 sarvatathāgatasamayattvaṃ tvaṃ hi sarvatathāgatair  
 dharmesvaravajra<sup>7</sup> ity abhiṣiktaḥ /

de nas de b'zin g'segs pa phyag na rdo rjes de b'zin g'segs pa de dag  
 thams cad la h'di skad ces bkañ stsal to/bcom ldan h'das de b'zin  
 g'segs pa thams cad chos thams cad kyi mñam pa ñid mthoñ ñam/de nas  
 de b'zin g'segs pa thams cad kyi/phyag na rdo rje de b'zin g'segs pa  
 thams cad kyi bdag po la h'di skad ces gsol te/bcom ldan h'das de  
 b'zin g'segs pa thams cad kyi rdo rje ye śes kyi spyod pa mthoñ  
 I  
 lags so/bde bar g'segs pa mthoñ lags so/

de nas bcom ldan h'das de b'zin g'segs pa thams cad/de b'zin g'segs pa  
 thams cad kyi btsun moñi bhaga las mñon par byuñ nas/bcom ldan  
 h'das de b'zin g'segs pa phyag na rdo rje chen po la h'di skad ces  
 gsol to/gaṅ h'dod chags kyi yi geñi tshig gis sañs rgyas kyi byañ  
 chub rjes su rtogs pa de ni bcom ldan h'das ño mtshar to/bde bar  
 g'segs pa ño mtshar to/de nas phyag na rdo rje de b'zin g'segs pa  
 thams cad kyi bdag pos/de b'zin g'segs pa de dag thams cad la h'di  
 skad ces gsuñs so/bcom ldan h'das de b'zin g'segs pa thams cad de  
 skad ma zer cig/de ciñi phyir že na/chos thams cad ni nam mkhañi  
 rdo rjeñi dam tshig dañ mtshuñs pañi phyir/gzugs kyi phuñ po ma  
 yin/tshor bañi phuñ po ma yin/h'du śes kyi phuñ po ma yin/h'du byed  
 kyi phuñ po ma yin/rnam par śes pañi phuñ po ma yin/khams ma yin/  
 skye mched ma yin/de b'zin du h'dir h'dod chags ma yin/že sdañ ma yin/  
 gti mug ma yin/chos ma yin chos ma yin pa yañ ma yin no/de nas de  
 b'zin g'segs pa de dag thams cad cañ mi gsuñ bar gyur to/

de nas bcom ldan h'das de b'zin g'segs pa phyag na rdo rjes/de b'zin  
 g'segs pa thams cad dañ/byañ chub sems dpañ de rnams la bkañ stsal  
 pa/khyed rnams kyis h'jig rten gyi khams thams cad du de b'zin g'segs  
 pa thams cad kyi sku dañ gsuñ dañ thugs rdo rje h'di bsgo bar gyis  
 śig/de ciñi phyir že na/phyogs bcu na gnas pañi byañ chub sems  
 dpañ de rnams chos kyi rnam grañs h'di la skal ba yod pañi phyir ro/  
 de nas phyag na rdo rje de b'zin g'segs pa thams cad kyi bdag pos/  
 rdo rje chos la bkañ stsal pa/rigs kyi bu/de b'zin g'segs pa thams  
 cad kyi dam tshig gi de kho na ñid h'di zuñ śig/khyod kyañ de b'zin

atha vajradharmo bodhisattvo mahāsattvas<sup>I</sup> tathāstv iti  
kṛtvā tūṣṇīm abhūt /

atha te<sup>2</sup> sarvatathāgatās trivajrasattvākṣareṣu kāyavāk-  
cittaṃ praveśayām āsuḥ / atha vairocanaś tathāgataḥ  
sarvatraidhātukakāyavajreṣu<sup>4</sup> viharan<sup>5</sup> / sarvatathāgata-  
kāyasamatām adhyālambya tūṣṇīm abhūt / atha vāgvajras  
tathāgataḥ sarvatraidhātukavāgvajreṣu viharan / sarva-  
tathāgatavākṣamatām<sup>6</sup> adhyālambya tūṣṇīm abhūt / atha  
vajrapāṇis tathāgataḥ sarvatraidhātukacittavajreṣu viharan/  
sarvatathāgatacittasamatām<sup>7</sup><sup>8</sup> adhyālambya tūṣṇīm abhūt /  
idaṃ avocat<sup>9</sup> //

sarvatathāgatasaṃmayasaṃvaravajrādhiṣṭhānapaṭalaḥ<sup>B</sup>  
saptadaśaḥ /

gśegs pa thams cad kyi dbaṅ phyug rdo rje źes dbaṅ  
bskur ro/de nas byaṅ chub sems dpaḥ sems dpaḥ chen po rdo rje  
chos kyi de bźin du bgyiḥo/źes gsol nas caṅ mi gsuṅ bar gyur to/

de nas de bźin gśegs pa thams cad rdo rje sems dpaḥi yi ge gsum  
la raṅ gi sku daṅ gsuṅ daṅ thugs źugs par gyur to/de nas de bźin  
gśegs pa sku rdo rje rnam par snaṅ mdzad/khams gsum thams cad kyi  
lus rdo rje<sup>la</sup>gnas śiṅ/de bźin gśegs pa thams cad kyi sku mñam pa  
ñid la dmigs nas caṅ mi gsuṅ bar gyur to/de nas de bźin gśegs pa  
gsuṅ rdo rje khams gsum thams cad kyi ṅag rdo rje la gnas śiṅ/de  
de bźin gśegs pa thams cad kyi gsuṅ mñam pa ñid la dmigs nas caṅ  
mi gsuṅ bar gyur to/de nas de bźin gśegs pa phyag na rdo rje khams  
gsum thams cad kyi sems rdo rje la gnas śiṅ/de bźin gśegs pa thams  
cad kyi thugs mñam pa ñid la dmigs nas caṅ mi gsuṅ bar gyur to/  
de skad ces bkaḥ stsal to/

de bźin gśegs pa thams cad kyi dam tshig daṅ/sdom pa rdo rjeḥi  
byin gyis brlabs kyi rgyal po źes bya baḥi leḥu ste bcu bdun paḥo/



NOTES ON THE SANSKRIT TEXTCHAPTER ONEp.I74

- I G ca nāma throughout this passage
- 2 G japa-
- 3 B āyu- PC ? atha-
- 4 G sparśa

p.I76

- I G -ādhmā-
- 2 G ca nāma throughout passage
- 3 GBP amitavajreṇa
- 4 G -vajraṃ
- 5 P -padya ca C -padyate
- 6 GB omit mahā
- 7 B hṛdaye
- 8 G omits this clause

p.I78

- I G ca
- 2 G agni- CP agna-
- 3 GP -jvalam C -jvalanam
- 4 C pūrvam P -laprayuktam
- 5 G omits mahā-
- 6 P -vajra-
- 7 G omits
- 8 G sarve ca tena B ca te tena
- 9 G -sattvā-
- IO B khalv-
- II GB bodhicittavajrasya

p.I80

- I all anāvilam emended from Pr and T
- 2 B mahā-
- 3 C adds sādhu sādhu vajrapāṇiḥ sādhu sādhu guhyākaraḥ
- 4 CP -ābhiṣekakāya
- 5 B -vajra-
- 6 G -ate CP -āta
- 7 GCP -jñāvēptiphalahetoḥ

p.I82

- I GB omit mantra
- 2 P -samudrā- and in following passages
- 3 GCP -aiḥ " " " "

- 4 GCP add sarvatathāgatakāyavākścittavajrasya  
 5 CP add -mantra- and in following passages  
 6 B -cittasya

p. I84

- I C -samaya-  
 2 all vajra- em.Pr T  
 3 C -an nāma  
 4 all MSS corrupt in this śloka, e.g. B  
 tathāgata for tathā  
 5 CP -saṃbhavavajraṃ  
 6 C dharmarati  
 7 CP dakṣiṇa- G sarvatathāgatakāyavākścitta-  
 vajre See Translation note IO.

p.I86

- I GCP pūrva-  
 2 GB omit -tathāgata-  
 3 C -rūpa-  
 4 G omits  
 5 all mahā em. Pr T  
 6 PC -āṃ and in following passages  
 7 B omits " " " "

p.I88

- I CP -nayavajraṃ  
 2 CP -vajraṃ  
 3 B omits sarvatathāgata-  
 4 G -vaśāṅkarīṃ  
 5 C -aṃ dharma-  
 6 G -saṃbhāṣaṇa- CP -saṃyogasamtoṣaṇa-

CHAPTER TWO

p.I90

- I C -cittadharma / (śloka I)  
 2 G citta- P cetakam ā- C cetakarmā-  
 3 GB -cittakāśā-

p.I92

- I CP -ābha-  
 2 GCP add sarvatathāgata-

p.I94

- I G suviśu-  
 2 GC saṅghasya  
 3 C darśanā  
 4 G sattvārtha

- 5 B mahābodhi vajracitta
- 6 CP -vajriṇaḥ
- 7 G -pradātā

### CHAPTER THREE

#### p.196

- I GB omit sarvatathāgata- C adds -guhya-
- 2 GB omit -vajra-
- 3 C mahāraśmisumaṇḍitam
- 4 P saṃbharādvaya- GB saṃbharādvaya- C omits
- 5 C navaratnaṃ
- 6 G ratnahastaṃ C adds mahā-

#### p.198

- I GB jaṭāmukutaṃḍitam
- 2 CP viśvam
- 3 G -lam
- 4 all add -vajra- em.Pr T also PK and Sādh.
- 5 GCP -sthala-
- 6 G vajra-
- 7 GB -meghaiḥ
- 8 GB -kośa- C -rāga- P -kāya- em.Pr T
- 9 GCP -varā-
- IO all vajra- em.Pr T
- II CP japa-
- I2 C<sup>P</sup> -sādh-
- I3 G -la-
- I4 CP add sarvatathāgatasamantasphuraṇāvabhāsa-

### CHAPTER FOUR

#### p.200

- I GC -guhya-
- 2 G sarvala-
- 3 P sārathe
- 4 G ghoṣamaṇḍalam uttamam
- 5 G suviśuddhena
- 6 C a-
- 7 B caturatnaṃ catuṣkoṇaṃ caturdvāraṃ

#### p.202

- I GB tu
- 2 P -jvalam
- 3 GB -lojjvalam /
- 4 C tathā
- 5 C vijñāna-

- 6 G -lāp  
 7 G adhivēṣṭya B adhiṣṭhya  
 8 G prajñā B prajñā  
 9 G -śayā C2 mahaujasāḥ  
 10 C adds -guhyakāyavāk- P adds -kāyavāk-  
 G " " and omits sarvatathāgata-

# CHAPTER FIVE

## p. 204

- I GCP add bhagavān  
 2 all dharma- em.Pr T  
 3 C omits nir-  
 4 G -tām  
 5 BCP -mohākulāḥ G -mahākulām  
 6 G -yet  
 7 G -e hyanu- CP -ām  
 8 CP -ām  
 9 B maṇḍalā-  
 10 GB omit  
 11 G -kṛto'pi ca  
 12 CP te'pi sarvata sidhyanti mahāyāne'grasādhane  
 13 G ye paradravvyābhiratā  
 14 G -kṛtyā ye  
 15 B mātāp  
 16 C omits dur-  
 17 PC omit mahā  
 18 GCP add āścarya-  
 19 C mām evam etad avocat

## p.206

- I BP eṣa C evaṃ Pr confirms G eṣā  
 2 G -cari- C bodhisattvacarī-  
 3 GBP omit-sumeru-  
 4 P adds mahāsattvā  
 5 G omits mahā  
 6 B omits  
 7 B adds dharmāṇāp  
 8 B dharmasya dharmatā  
 9 P dharmarāja C dharmavajrī  
 10 CP mahācitta  
 11 GB ākāśārtha CP ākāś(?p)atha em.Pr T  
 12 C -cakra-

CHAPTER SIXp.208

- I B -vajraguhyam
- 2 B kāyavākcittamantram
- 3 GCP -yurvajras
- 4 GB add sarvatathāgata-
- 5 G śuddham
- 6 C -varjitam
- 7 GCP anurāgaṇamantram
- 8 GCP pūjāmantram
- 9 CP -eṇa and omit buddhān
- IO B vidhinā

p.210

- I GCP here have the mantra: om sarvatathāgata-  
kāyavākcittavajrasvabhāvātma'ham
- 2 P -e
- 3 G - anti sam-
- 4 G bodhicitte ca bhāvanā  
B bodhir eva vibhāvanā  
C bodhisattvavibhāvanā  
P ? na vibhāvanā  
reconstructed from T
- 5 CP daśamāna
- 6 GCP vidhi-
- 7 all -ānvitaḥ em.Pr T
- 8 GCP vi-
- 9 G jñānadaḥ
- IO B omits
- II all cakras em.Pr
- I2 B -padmaḥ CP vajrāṇe'tha
- I3 here G and MSS have an extra verse which is not  
in Pr or T:  
ākāśadhātumadhyasthaḥ bhāvayet padmamaṇḍalam/  
(GB)padmakārasaṃyogaḥ bhāvayed rāgavajriṇam //  
(CP)padmarāgaṇaprabhākāraḥ

p.212

- I GB spaṣṭaḥ CP śāstraḥ em.T
- 2 CP -parāyaṇam G bodhitatparaḥ
- 3 CP -ante GB -ed
- 4 G mantra-
- 5 G buddhabodhipratiṣṭhitam
- 6 BCP -buddho G -bhūto em.Pr T

- 7 all bodhicittam em.Pr T  
 8 G na cānyat tu vibhākṣayet em.Pr T  
 B na cānnaṃ vi- CP na cānnaṃ tu vi-  
 9 CPG -tvās ca  
 IO GB para-  
 II G sammānayed imaṃ loka CP ime loka  
 B darśanīyo bhavel loka em.Pr T  
 I2 B adds sva-  
 I3 G -lakṣitam

## CHAPTER SEVEN

### p.214

- I G mahāsamuccayamantra-  
 2 G parāṅgaiś ca pra-  
 3 all sevyamāno em.Pr T  
 4 G japamantrair abhinnāṇaḥ  
 5 G -āsanam B -ottara  
 6 G -gān  
 7 G -igaṇinaḥ  
 8 G -iṇā BP -śauriṇā C -cāriṇaḥ em.Pr T  
 9 G evaṃ and in following verses  
 IO G vijño  
 II GB -canaḥ prabhuḥ CP -canaprabhuḥ em.Pr T  
 I2 B -dataḥ  
 I3 BG buddho P vibuddho  
 I4 G vijñāya trividhaṃ gandhaṃ  
 Bagchi: gandhaṃ jñātvā tu trividhaṃ  
 I5 G -ādaḥ tu  
 I6 G buddho  
 I7 G bimbo buddho yo'moghavajrimān

### p.216

- I all citte em.Pr T  
 2 all sparsa- " " "  
 3 G saṃcodya  
 4 G upasthānasmṛti-  
 5 GP -yogena  
 6 all samayā- em. Pr T  
 7 G tāṃ tāṃ tacchaktikāṃ  
 8 GCP -nam ā-  
 9 C -padasmṛtiḥ  
 IO G -bhāsām BCP -bhāṣāṃ  
 II G -naṃ vā B -nābodhibhāvanā em.Pr T  
 CP " - ayeṭ

- I2 B buddhīndriya-  
 I3 all yaṃkāraṃ ca vikalpayet em.Pr T  
 I4 G vajrā-  
 I5 G [dvayendriyasamāpatyā] and in ślokaś 22-25

p.218

- I G niṣsa-  
 2 GBP -karān  
 3 G vāco with corresponding masc.terminations  
 4 G tadvad  
 5 GCP cittam  
 6 C sarvamantra-

p.220

- I G samayākṣarendravīdhina vidhivat phalakāṅkṣiṇaḥ  
 2 GCP mānayet  
 3 GCP -śrayāḥ (Bagchi -śravāḥ)  
 4 G vāntam BC cāntam  
 5 GB omit -ādi-  
 6 B tena  
 7 BCP -yavāki-  
 8 BC vāca- GP vācam  
 9 G -yete-  
 IO G -au  
 II CP tasya siddhyanti  
 I2 BCP -air iti  
 I3 PC add mahāsamaya-  
 I4 G omits -āgra-

CHAPTER EIGHT

p.222

- I C addis -guhya-  
 2 C -rāja P -rājasattva  
 3 all -pūjā- em.Pr T  
 4 G -śamohavajra Cp omit -mahā-  
 5 B mahā-  
 6 G -tā ca  
 7 B deśa  
 8 all guhye em.Pr T  
 9 G -ag asyāḥ  
 IO G -jam B -kaṃ  
 II GCP viśuddha-  
 I2 G valgāntare C sparśāntare  
 I3 B prakurvan



- 8 G -aṃ  
 9 B nipātayet  
 10 G ye'pyasya tasya vajrasya  
 11 G dveṣakulasamāyogaṃ In this and the corresponding  
 lines after śl.10,14,18, all MSS omit one or more  
 syllables in attempts to adapt to the metre.  
 12 G -lonnatam  
 13 G -jā jñā-  
 14 all -pravartakaḥ em.Pr T  
 15 C vajra-  
 16 G -aṃ  
 17 G mohakulasamaṃ tattvaṃ jñeyaṃ sarvakulodbhavaḥ

p.230

- 1 GB -moha-  
 2 GC -ābhaṃ  
 3 GCP -buddhānaṃ B -bhūtānāṃ em.T (Pr -mantrāṇāṃ)  
 4 G rāgakulasamāyogaṃ bhāvanīyaṃ ...  
 5 BCP -inēti  
 6 G -kulaṃ preraṇīyaṃ ...  
 7 G -dyavajriṇaṃ  
 8 G -tā ca  
 9 C saṃgha-

p.232

- 1 BP vākpathavajra- C bodhisattvakathāvajra-  
 2 GC -riktān B -rikṣāṃ P - rakṣāṃ em.Pr  
 3 GCP ādbhutavākyaṛtha-  
 4 B -thāḥ C -thā  
 5 BG rāga-  
 6 BG agra-  
 7 G adds sarva-  
 8 GCP add sarva-

p.234

- 1 C -guṇeṣu  
 2 P -samayeṣu C -smṛteṣu

CHAPTER TENp.236

- 1 G -tya  
 2 G adds sarvatatnāgatādhīpatiṃ  
 3 C -bhāva-  
 4 G -āntakṛt pra- P -āntara-  
 5 C ugra-  
 6 CP -varṇo

- 7 GB omit -sattva- CP -sattvānām prati kri-  
 8 G omits pra-  
 9 GCP add sarvalokadhātuṣu  
 IO GB parivārayanti  
 II C kasya hetor  
 I2 GB -dharmaṭattve C-dharmais  
 I3 GB -mantra- CP -mantravajra-  
 I4 CP add -guhya-  
 I5 GCP add mahā-  
 I6 P vākyapada-  
 I7 all HŪṢ OM ĀḤ SVĀHĀ em.Pr T

p.238

- I C -eṇa  
 2 G sahau-  
 3 B idaṃ  
 4 GC buddha-  
 5 C buddhabimba  
 6 CP hr̥daṃ  
 7 G -aḥ  
 8 C -ārthaḥ  
 9 all svamantreṇa em. Pr T  
 IO B -mantrāṇām  
 II GB add kha-  
 I2 CP guhya-  
 I3 G yogavit  
 I4 all -bhedataḥ em. Pr T  
 I5 G -ādyam B -ādyān  
 I6 G -bimba-  
 I7 all cakra- em.Pr T  
 I8 G -karābhyām B -kulādyān

p.240

- I G mohāt  
 2 G -am  
 3 G -sādh-  
 4 G viśve-  
 5 C -dīpte-  
 6 GP B? -yet  
 7 C bodhitaḥ  
 8 GCP -drāprayoc-  
 9 B sattvānām  
 IO GB -yā-  
 II CP -iṇā

- I2 all -āgro em.Pr T  
 I3 all -citta " " "

# CHAPTER ELEVEN

## p.242

- I P adds sarvatathāgata-  
 C " " " -guhya-  
 2 G omits sarvatathāgata-  
 3 GB omit -mantra- CP add -vidyā-  
 4 CP -emaṃ  
 5 B omits -puruṣa- G -puruṣottama- and omits -vidyā-  
 6 G vākya-  
 7 G -yam āva-  
 8 CP add -vidyā-  
 9 G -gaṃ and in I3, I6, 23, 25, 39  
 IO G -gaṃ  
 II P bhaṃ B C2 ? trūṃ C omits  
 I2 all have the mantras in this and the following two  
 lines in the order OM ĀḤ HŪM em.Pr T  
 I3 GB vibhāvanā  
 I4 CP sarva-  
 I5 G vākpathaṃ tathā and omits repeat of mantras  
 I6 all omit -kāyavāk- G also omits -citta- em.Pr T

## p.244

- I B -vajra-  
 2 B -aḥ  
 3 G -a-  
 4 GC -vākyasamā-  
 5 B -aḥ  
 6 C omits vāg-  
 7 CP add -vajra-  
 8 G adds sa  
 9 CP sarvajñāgu-  
 IO CP add -saṃbhava- GB omit -samaya-

## p.246

- I CP vajra-  
 2 GC -kāryeṣu B -kāye  
 3 GB -cittavajrā-  
 4 G -jvāla- BP -dvāra- C -dhyāna- em.Pr T  
 5 B -linī  
 6 G -āsro C paraśāstā  
 7 CP add kha-  
 8 all pañcābhijñāsamo em. Pr T

- 9 G -buddhānām  
 IO GB vajra-  
 II GC jñānākāraṃ  
 I2 CP -rājaḥ  
 \*I3 CP -ho  
 \*I4 B -vajra-

p.248

- I C -samaya- CP -kāyavāk-  
 2 GB -dhr̥k sadā  
 3 P pūjeta C pūjayet  
 4 all -aḥ em. Pr T  
 5 GCP -samayakāyābhisambodhivajro  
 6 G trāmākāraṃ B ratnyākāraṃ CI ratnā- C2 raktā-  
 7 G trām  
 8 G -vajrasamāvahāḥ  
 9 GCP add -ketu-  
 IO G vi-  
 II GBP -āyuh  
 I2 G omits -guṇa-  
 I3 GCP -āva-  
 I4 CP add -saṃbhava-

p.250

- I C viśuddha-  
 2 G triroṃ- B trayoṃ- C trikāravajra P trikāra  
 3 B adds trivajra-  
 4 CP -vajrajñāna  
 5 CP pañcā-  
 6 G pañcā-  
 7 G cintet  
 8 G omits sva-  
 9 CP sarva-  
 IO G citte  
 II G -sādhakaḥ

p.252

- I G -ābhaṃ B amitavajraṃ  
 2 GB citta-  
 3 B hūṃ-  
 4 G -jñāna-  
 5 CP yat G yaḥ prabhūtaṃ  
 6 CP idaṃ  
 7 P -dharopamo C -dharodharmasaṃbhavet

CHAPTER TWELVEp.254

- I GCP udājanāra
- 2 G -dhātu-
- 3 CP -samayasūtreṣu-
- 4 CP muṃ B omits
- 5 all siddhā- em. Pr T
- 6 CP sva-
- 7 C vajra-
- 8 all citta- em. Pr T 9 CP brahma-

p.256

- I CP -vajrā-
- 2 CP guhyapūjyam upāsayet
- 3 G omits tri-
- 4 G omits -aika-
- 5 all brahma- em. Pr T
- 6 P -citta-
- 7 GC -citta-
- 8 GB cakrā- C dhyānā-

p.258

- I GCP cakra-
- 2 G -padma-
- 3 GCP -ābhaṃ
- 4 B -bhāva-
- 5 CP -siddhisamaya-
- 6 G -aṃ
- 7 B param

p.260

- I CP pra-
- 2 BCP -cittāṅku-
- 3 G -īni bhā-
- 4 G para-
- 5 C2 -guṇo-
- 6 CP pra-
- 7 C triguhyakā-
- 8 C -tvāṅkuśavajra-
- 9 this śloka is omitted in G and MSS, reconstructed from Pr and T
- IO GCP -bhāv-
- II all -siddhīnāṃ em.Pr T
- I2 G -po
- I3 G sattvaṃ

- I4 CP -āgrasamaya-  
 I5 P om-  
 I6 G vajrasattvatvam āpnuyāt

p.262

- I G -artham  
 2 all -buddhānām em.Pr T  
 3 G -ante  
 4 GCP -siddhīnām  
 5 G -jñāvaśataḥ  
 6 G kāryaiḥ  
 7 G dṛḍhāgra-  
 8 G -vāṇī CP -vānisa  
 9 B -is tu  
 IO G -vāgvajro

p.264

- I CP omit sva-  
 2 CP tantra- G sarvamantrārtha-  
 3 B sarassu  
 4 G -kuleṣu CP -kuñjeṣu  
 5 C mahā siddhiṃ ca prāpyate  
 6 G P? -mantreṇa  
 7 G -a- CP -kāravajreṇa  
 8 GBP āviśet C samādhiviśet em.Pr  
 9 GB apyabdhām  
 IO CP add -satva-  
 II GB -dapracoditaḥ  
 I2 all MSS corrupt in thesethree passages, see Tr.  
 note I4. Reconstructed from Pr and FK.  
 I3 G -lakṣitam  
 I4 G vākya-

p.266

- I G tasya  
 2 G vākpathodbhavam  
 3 GB kurvantu  
 4 G cittasāmbhavāḥ CP tripathodbhavam B repeats,  
 ending the second time: cittasāmbhavam  
 5 B omits sarva-  
 P " " -tathāgatavajra-  
 GC omit " " " -yoga-

CHAPTER THIRTEENp.268

- I G -cār-
- 2 G dhīmantaḥ CP vāmataḥ
- 3 G -tāraṃ
- 4 G sattvā-
- 5 GC pūjā-
- 6 B -sattvam
- 7 G dharmaṣu
- 8 G -dharma-
- 9 GB japan
- IO C adds tām
- II G -ātha vajrajāpam udāharan
- I2 B adds saṃ-
- I3 B -artha-
- I4 P -mantravajra-
- I5 G -de
- I6 G omits tri-
- I7 G omits whole śloka
- I8 G -pra-
- I9 B jāpa-

p.270

- I GB -aṃ
- 2 GCP ādiśet
- 3 C kāyavākcittavajrasaṃbodhibhāvaṃ vicāraṇam  
and omits next two lines
- 4 G vākyasamayasaṃ-
- 5 B mokṣaś
- 6 G athā-
- 7 B -artha-
- 8 CP -āgro
- 9 G -air ghuṣṭa-
- IO G -aṃ
- II GP rāgapade C rāgapathānām
- I2 GCP sarva-
- I3 GCP -cintakāḥ
- I4 G sevyamānair yathecchataḥ B omits

p.272

- I G -vajriṇām CP -vajriṇaḥ
- 2 GB cakramantrārtha-
- 3 GCP -aḥ
- 4 G -aḥ

- 5 all sarva- em. Pr T  
 6 G -im āpñute  
 7 G kāyasvabhāvaṃ  
 8 all -raśmi- em. Pr T  
 9 BP -e  
 10 G -am  
 11 all -mantrāṇaṃ em. Pr T  
 12 all jñānavajreṇa " " "

p.274

- I PG -e C -am B -ām em. Pr T  
 2 GBP sarvān  
 3 C -ikaṃ P -itaṃ  
 4 GCP -vajriṇāṃ  
 5 G -āgrya-  
 6 GB -ās  
 7 G -e  
 8 GB omit -jñāna-  
 9 B -artha-  
 10 GCP -ān  
 11 G -buddhina  
 12 G -bhedataḥ

p.276

- I GB -mayājñāvajro  
 2 GB kha-  
 3 G saṃ-  
 4 GB add -sāmānya-  
 5 GB -kāyājñāvajro  
 6 G athavā pauṣyasamaye  
 7 G -vartanam  
 8 GBP -ām  
 9 all -buddhāṇaṃ em. Pr T  
 10 GB -vajrāgraṃ  
 11 G omits sva-  
 12 GB -spharet CP ? em. Pr T  
 13 all -vajra- " " "  
 14 B jñātva  
 15 G samayodakapra-

p.278

- I G stambhe B trasyen  
 2 G mriyate  
 3 G -e  
 4 G -aḥ and omits vā B mūrddhā

- 5 G -e tad vibhā-  
 6 G -mahāpahāro  
 7 all -sādh- em. Pr T  
 8 all add -sattva- em. Pr T

p.280

- I all -vajreṇa em. Pr T  
 2 all dhvajā- " " "  
 3 G -vijaya-  
 4 G hṛdaye'tha pravinyaset  
 5 G -ane  
 6 GB -param  
 7 G -e vā'tha vinyaset B -epyatha vi-  
 8 BCP -dān  
 9 G arthine tacca nivedayet  
 10 CP -ārtha-  
 11 G -ārtha- Bagchi -ārka-  
 12 B sva-  
 13 G -ino hṛdi vi-

p.282

- I G para-  
 2 G -āti  
 3 CP -ānaḥ  
 4 G -sukaḥ BCP -sukāh em. Pr  
 5 G -ān  
 6 G caṇḍaiḥ krodhasudāruṇaiḥ slight differences  
 in all MSS  
 7 G sarvākṛṣṭaṃ  
 8 G -dharair ākrānto mri-  
 9 GB savya-

p.284

- I G -īṃ ca B -ī mahā-  
 2 G -ākārāṃ  
 3 G kruddha-  
 4 GB ivodbhavam CP ? em. Pr T  
 5 GB -rājāṃ  
 6 G -ārthārthadhāriṇaṃ CP -yadhātuhāriṇaṃ  
 7 GCP vajriṇaṃ  
 8 G -e  
 9 all -suprabham em. Pr T  
 10 GB -aṃ  
 11 GP -vajri-  
 12 B samudīrayan I3 G bahutve tu vi-

p.286

- I CP -sattva-
- 2 G and MSS -bhayapradam (Bagchi as emended)
- 3 CP -sattvam
- 4 G -yogataḥ
- 5 C vajra-
- 6 CP -vajraṃ
- 7 B -itam P -anaḥ
- 8 CP -vajra-
- 9 CP -dhātu-
- IO G cakra-
- II G trikāyāgra-

p.288

- I C -bham
- 2 GB add -jñāna-
- 3 B buddha-
- 4 GCP cakraṃ
- 5 GC khabhānu- all omit -raśmi- em.Pr T
- 6 G -jālā-
- 7 G -vara-
- 8 B -jñāninām
- 9 CP rakta
- IO BCP -ām

p.290

- I G bhava- CP sūrya-
- 2 G -anti
- 3 CP -oktaṃ and in following cases
- 4 BCP sūrya-
- 5 GCP -vaktraṃ
- 6 GCP -grīvaṃ
- 7 CP dīptaṃ
- 8 CP -bimbaṃ
- 9 GCP -bhāvayet
- IO B vajradhārinām
- II CP -pādana-
- I2 CP -anti

p.292

- I GB -keśā-
- 2 B -pradam
- 3 P -am uttamam
- 4 CP trivajramahābalo

p.294

- I B -cakra- G omits -samaya-  
 2 G -cala- CP -dhara-  
 3 CP -dhātu-  
 4 B -maṇḍalam  
 5 B jñāna-  
 6 B adds sarva- G omits vajra-

CHAPTER FOURTEENp.296

- I GP omit sva-  
 2 G niścārayām āsa and throughout Chapter, MSS  
 and Pr have -an/at/et  
 3 G -cār-  
 4 CP -dharo

p.298

- I all omit -samaya- em. Pr T  
 2 B -tattvā-  
 3 B sadā  
 4 GB add -vyūha-  
 5 CP -ām and in following cases  
 6 all -an em. Pr T

p.300

- I GCP dvitrīn  
 2 GCP add bodhi-  
 3 C bhāṣita-  
 4 G -yaśāḥ  
 5 G -am anusmaran CP -prapūjanāt

p.302

- I G viniṣṣṛta-  
 2 GB -ā

p.304

- I CP -vajra-  
 2 B -yaśāḥ

p.306

- I B gīta-  
 2 GB mantra-  
 3 G has the usual om namaḥ etc. CP have just  
 kāyavākcittavajrāṇām /  
 4 G -āṅgā  
 5 GB vajra-

p.308

- I G omits tri-

- 2 C -vākyaprayogena
- 3 GB dhruvam
- 4 BCP -li- GB -saṃyoge
- 5 P C? -padair
- 6 GB uttamam
- 7 G gau-
- 8 GB -endra-
- 9 GB yasya nāma samālikhet

p.3I0

- I GP C? -sarpāparājitavāg-
- 2 B vinissṛta-
- 3 G -āṅgā
- 4 all -rājam em. Pr T
- 5 CP -jāpena

p.3I2

- I all -buddhānaṃ em Pr T
- 2 GB pādena cākramya
- 3 G uccārya
- 4 B vidhijño
- 5 G -ayate CP -anaṃ
- 6 B -hetu-

p.3I4

- I GB -vajraṃ and omit nāma
- 2 all vajrā em. Pr T
- 3 P -cakra-
- 4 G adds sva-

p.3I6

- I G bhajet
- 2 G -e
- 3 CP -āṃś ca
- 4 G vākya- P C? vāg-
- 5 G -ālaya-
- 6 CP -ate
- 7 G -veśena
- 8 G -sādh-
- 9 BCP akārṣuḥ

p.3I8

- I GB -ā
- 2 GB -āḥ

CHAPTER FIFTEENp.320

- I G samudīrayat  
 2 G addś tāp  
 3 G -sādh- CP vajrakulavibhā-  
 4 B cintyaṃ  
 5 GBP -vajri-  
 6 GCP -dharo

p.322

- I B ātmanaḥ G -dhiva-  
 2 CP atha  
 3 G -taḥ  
 4 CP rāja-  
 5 all dāśa- em. Pr T

p.324

- I GB dadāti dhyātvā tu  
 2 G -itaṃ  
 3 G -ās  
 4 all -vajra- em. Pr T  
 5 G -āḥ  
 6 CP vajrayoginam  
 7 G omits sva-  
 8 CP mañjuśrītulyatejasā  
 9 G -aḥ sambuddhakāya-  
 IO CP vajra-  
 II G -karo

p.326

- I G guhyāguhyaṃ vi-  
 2 G -aḥ  
 3 B -patiḥ  
 4 all omit, em. Pr T  
 5 G saṃgr̥hya vidhinā  
 6 G -yāpi

p.328

- I CP -putrām  
 2 G -ā'bhrā-  
 3 all -mahā- em.Pr T  
 4 GB śuddha-  
 5 B akārṣīt  
 6 GB sarva-  
 7 all buddhavajriṇām em.Pr T

- 8 G vajracāriṇām BCP vajradhāriṇām em.Pr T  
 9 G sastambhaṃ vipra-  
 IO GCP -vajraḥ

p.330

- I G vākyavajra-  
 2 GB -mahāvajraṃ  
 3 G tat  
 4 G -bimbam  
 5 G -śavarṣikāṃ  
 6 CP -eṇa  
 7 G aiḥ-  
 8 G -ghoṣam  
 9 G vā-

p.332

- I C buddho  
 2 GB -krūrāṇām  
 3 G -ga-  
 4 G -sā  
 5 GB mahāmeghena  
 6 G -bheda-

p.334

- I G sarvaduṣṭena  
 2 G -ayaṃ tena  
 3 nipātaṇaṃ ripave śreṣṭham MSS have both  
 bhayaṃ and ripave  
 4 G naśyati jīvitāt śakraḥ  
 5 all -dharma- em. Pr T  
 6 GCP dyota-  
 7 GB cakriṇaḥ CP vā yadi  
 8 G vyāḍa-  
 9 CP -dharo

p.336

- I B sarva-  
 2 CP cakra-  
 3 G adds ityāha ca  
 4 G duṣṭa-  
 5 B -yanti  
 6 GB -cakreṇa  
 7 G omits -samaya-  
 8 CP -sā nāma  
 9 GB -e taṃ

IO CP -bhāv-  
 II GCP nirmalam

p.338

I G tatva tiṣṭhate  
 2 B chand- G ched- CP ? em. Pr T  
 3 CP add api  
 4 G sarvaviṣa-  
 5 G -haret  
 6 G vyādhiṃ viśvavajra-  
 7 CP -ena niścaranti  
 8 GB omit -vāk-  
 9 G -ga-  
 IO G -yed  
 II GBP vajra- C cakra- em. Pr T  
 I2 CP -ā G -asudhī-  
 I3 G -o  
 I4 G -atas

p.340

I G saptadinair  
 2 GB -āṃś  
 3 BCP -ante In the following śloka, -ati,  
 -ate, -anti, -ante all occur  
 4 GCP jñāna-  
 5 G api  
 6 G -śayam  
 7 all -yaśāḥ em. Pr T  
 8 B cakriṇaḥ  
 9 G -aṃ  
 IO G dārakaṃ dārikān  
 II G -aṃ  
 I2 G -ān

p.342

I CP -ṣekaṃ  
 2 CP -dhṛk  
 3 CP vāmataḥ  
 4 GB omit -samaya-  
 5 CP -vajras  
 6 G 'yaṃ  
 7 G apratipādyam

p.344

I all -dharmāḥ em. Pr T  
 2 G dharmadhātus  
 3 G ye

p.346

- I G -anti  
 2 G omits buddhadharmā  
 3 G -sareṣu  
 4 B buddha-  
 5 CP add kva vā saṃbhūtā

p.348

- I CP -dharāḥ prāha  
 2 G svakāyavākcittavajraṃ  
 3 G -aṃs

CHAPTER SIXTEENp.350

- I G -siddhi-  
 2 CP -emaṃ  
 3 G niścārayām āsa  
 4 G -īn samā-  
 5 CP -eṣu  
 6 G -ān samā-  
 7 G -krodhānāṃ BCP -cakrāṇāṃ em. Pr T  
 8 CP -dharmāṇāṃ

p.352

- I P vākya-  
 2 all have an extra śloka between 8 and 9:  
 svavānmaṇḍalapadaṃ vāgvajraguṇāvaham /  
 vajradharmamahārājaṃ vidyeṣam avatārayet //  
 G vākya vajra- , vidveṣam  
 B svakāya-  
 3 G -āṃ  
 4 B -emaṃ  
 5 G niścārayām āsa CP niścālayan  
 6 BCP bhava-  
 7 all omit -pada- em. Pr T  
 8 GBP -guhyaḥ  
 9 all HŪṂ OM ĀḤ " " "  
 IO G -aḥ

p.354

- I B -sā-  
 2 B samaya-  
 3 G sadharmaṃ cāva-  
 4 B -buddhānāṃ  
 5 G hariṣā- B haviṣā-

- 6 G -e ca  
 7 GB trikālasamaye  
 8 all prāṇa- em. Pr T  
 9 all add -citta-  
 IO GB omit

p.356

- I GB -ānvitaiḥ  
 2 G -aṃ  
 3 GB -ādyam samācāret CP ? em. Pr T  
 4 here all continue with the passage equivalent  
 to śl.47 (śukraṃ ...) - 60 (... krāmayet),  
 which I have re-arranged according to Pr and T.  
 B has it in both places, and variants are  
 noted as BI and B2.  
 5 B vajre CP ? G vajreṇa pā- em.Pr T  
 6 GB ayutam  
 7 G dadāti  
 8 CP vādyagandhādisamayair meghaughāṃ bhāvayed  
 budhaḥ/  
 9 G -śrotra-  
 IO B -kāyavajra-  
 II G śiṣyo dṛghamatis tadā

p.358

- I G -ālaya-  
 2 G -ābhiṣeka-  
 3 all -aṃ em. T  
 4 all have an additional line before this:  
 mantrākṣarapadaṃ dattvā samayaṃ ca vidhānataḥ/  
 5 B -ayed  
 6 GCP vajra-  
 7 B -mantrān  
 8 B -ṣaṇaiḥ  
 9 G kṛtvā vajramahā- BI kṛtvā yatra  
 IO G BI -aṃ  
 II all add śvānamāṃsaṃ but B2 omits and also omits  
 mahāmāṃsaṃ

p.360

- I all add -vajra- em. Pr T  
 2 B -aṃ  
 3 G adds ca  
 4 B ca  
 5 all viḥ em. Pr T

- 6 GCP BI -bimbaṃ  
 7 GCP BI -kha-  
 8 BCP -im  
 9 G BI -balaiḥ  
 IO B2 siddhim avāp-

p.362

- I G kārāyet  
 2 B vajra-  
 3 G vākya-  
 4 B -vajra- GCP -cakram catuḥ-  
 5 all vimalaṃ em. Pr T  
 6 GCP add tri-  
 7 GBP -aḥ  
 8 GCP mahāvajradharaḥ  
 9 GB tu saṃsmaret  
 IO B -āṃ  
 II B -ī CI P -i C2 G -iṃ em.Pr  
 I2 G -āḥ P -o  
 I3 GP kartavyaṃ  
 I4 G -eta vi-  
 I5 G -eta  
 I6 G naśyanti CP bhasyante  
 I7 B -varo

p.364

- I G -aṃ  
 2 G adds -vajra-  
 3 G niścārayāṃ āsa and throughout. MSS -an/at/et/  
 4 GB -ātmā mahāyaśāḥ  
 5 B -aṃ  
 6 P candra-  
 7 CP -rāśmimālā G vajraraśmijñānasamayaṃ  
 8 GCP -vajra-  
 9 B -a-

p.366

- I CP -nam  
 2 B -maṇḍitaṃ  
 3 G omits vi-  
 4 B tuṣyaṃti yakṣendra  
 5 GBP C2 omit -mudrā- CI -samudravayā-  
 6 CP candra-  
 7 GCP omit three lines, but G gives the verse with a few differences in a note.

- 8 GP -a-  
 9 GCP -buddha-  
 10 P sva-  
 11 B -śuddhā

p.368

- 1 G -ena lo-  
 2 G -gī CP -gi  
 3 G -aṃ  
 4 G -o  
 5 B bhūṃkte G guptam

p.370

- 1 GB pūjayati  
 2 G pañcabuddhās ca  
 3 B -eṣu  
 4 GCP -ed yaḍi vajrā-  
 5 B -cakra-

CHAPTER SEVENTEENp.372

- 1 GCP add anena stotrarājena  
 2 B -jñāna mahāvajra  
 3 GCP -vajra  
 4 GCP -ta  
 5 GB -ān dharmān  
 6 B -siddhivajrasambhava  
 7 G -āt  
 8 GCP vajra-  
 9 G sam-  
 10 G niścārayām āsa and throughout, MSS -an/at/et

p.374

- 1 g vākya-  
 2 GCP omit sarva-  
 3 B -raṇaiḥ  
 4 b cedam  
 5 B sarva-  
 6 G -mātreṇa  
 7 GCP suratavihvalām  
 8 B tri-

p.376

- 1 G -vajrā-  
 2 GCP omit kha-  
 3 GBP sarvayakṣayakṣiṇī-

- 4 G -pātrāliḥ  
 5 G -ā CP -as cāti-  
 6 G -aḥ 7 B samayo'yaṃ ... pavitro vajra-

p.378

- I CP -siddhi-  
 2 GB -ā  
 3 G omits -vajra-  
 4 G -kārya-  
 5 G vākyakarmakṛtaṃ  
 6 BC -samayaṃ  
 7 GB -bhadro  
 8 B bodhi-

p.380

- I BCP add na  
 2 GCP omit -jina-  
 3 CP -aṃ  
 4 G -aḥ  
 5 B -bhāv-  
 6 B tripatha-  
 7 B mantrī GCP vajrī em.T  
 8 G copaharet

p.382

- I GCP bhaj-  
 2 G -aiḥ CP -a B dharmavajra em.Pr  
 3 G -ā CP -aḥ  
 4 G bhagavān sarvatathāgatādhipatis tām ...  
 5 CP omit niḥ-  
 6 G -cittapadalakṣ-  
 7 CP omit mahā-  
 8 G -tuṣvavacarita-

p.384

- I B ajānamānā  
 2 B aviḥṇāya  
 3 G -ta an-  
 4 B bodhipranīścitāṃ buddhatejaḥ  
 5 B -eme  
 6 B -dhara-  
 7 B -ādhipatis kāya-

p.386

- I GCP add vajra-  
 2 GB add bhagavan  
 3 GB dharma-

- 4 all omit tri- em. Pr T  
5 G -aṇāḥ

p.388

- 1 G -ām  
2 GCP siddhiṃ  
3 G -yate  
4 B -jñāna-  
5 G -anti vajra-  
6 B addis -samaya- GCP -kasamuccayavajraṃ  
7 G pāṇḍarākhyā bhavet tejo ...  
B pāṇḍarākhyā ca tejor tārā vāyuh ...

p.390

- 1 GB omit -rahasya-  
2 B ālambya 3 G addis sva  
4 GCP omit phrase from yāvāc  
5 G addis sa ca puṇyaskandha  
6 GCP kasya hetoḥ

p.392

- 1 GB -āyus  
2 GCP omit -vajra- GP -dharma-  
3 GCP add sarve  
4 GB -ābhiṣikṭam ācāryam  
5 GCP addi -buddha-  
6 GBP add kva vā sambhūtāni  
7 G -aṃ sarvatathagatakāya- G and Mss all have many  
slight variants.  
8 GCP add -sattva-  
9 G omis samādhi-

p.394

- 1 B -vajriṇām  
2 CP prāp-  
3 B -samayavajraṃ GCP omit -vajra-  
4 B hrīṃ  
5 G -e  
6 B -asya  
7 CP kara-  
8 all -mantra- em.Pr T  
9 B -aṃ sva-

p.396

- 1 B -mantrāṇām  
2 G kāye  
3 G saṃśayo

4 GCP -maṇḍala-

p.398

I GB bhrum CP ? em.Pr T

2 G omits tri-

3 B adds sva-

4 B dhyātvā

5 GB -tūlena

6 B -sapta-

p.400

I GCP add yaduta

2 GCP add mahā-

p.402

I G samut-

2 G adds te

3 GB na duḥkham ut-

4 G -anto'ntaśo nāma MSS corrupt, conjectural  
emendation.

5 GCP add -buddha-

6 B adds bhavanti

7 B omits ebhir ... -padaiḥ

8 G samstūyām and in following cases; emendation  
from Pr and majority of MSS.

9 GCP add sarva-

IO B vajra-

II GCP -āṅka-

I2 G -am

p.404

I GCP kāyāvasthitanetrī

2 B adds sarva-

3 G -kāya

4 B sugatā-

5 GCP -tam

6 GCP tri-

7 G -a

p.406

I B sarvatathāgatādhipatis

2 G omits sarvatathāgata-

3 C kasya hetoḥ

4 B -eme

5 B -pāṇim

6 B adds tvam

7 B -rāja GCP -vajragaja

p.408

- I Cp add evam astu
  - 2 GB add bhagavantaḥ
  - 3 GBP -tattva-
  - 4 B adds -vākcitta-
  - 5 B vijahāran and in following sentences.
  - 6 CP -vāgvajra-
  - 7 P adds -kāyavāk-
  - 8 B -dayitām
  - 9 GB add bhagavān
  - IO B adds -vajra-
-

NOTES ON THE TIBETAN TEXTp.197

- I Pek omits badzra  
 2 all have extra half line: tshogs gñis dan ni ldan pa yis /  
 (not in D)

p.199

- I Pek che  
 2 N L chos  
p.201 Pek N sbyor ba

p.203

- I Pek rig

p.205

- I Pek N ḥdod pa  
 2 Pek dgos L gos  
 3 N gnas

p.207

- I Pek N L dbyins (Pr and D: dbyans)

p.223

- I Pek spyod pa  
 2 N L bñi

p.249

- I N L ḥod bzañ

p.255

- I Pek N rab

p.257

- I This line is omitted in NLPek but appears in D

p.259

- I Pek gyis

p.263

- I N L dños grub  
 2 Pek sbyor  
 3 Pek L ḥdi  
 4 Pek ḥkhor ba

p.277

- I NLPek have an extra half line:  
 mkhañ dbyins rdo rjeñi dbus gnas par/  
 (not in D)

p.279

I N mchog

p.283

I emended from rtsol (Pr D stsol)

2 N Pek thugs

3 Pek na

p.285

I emended from mi gyo (D: zur gyis blta)

p.299

I N na

2 N gsañ ba

p.305

I emended from yis (Pr D: yi)

p.307

I Pek sgjur

p.311

I Pek N ñod

p.321

I Pek N tshig

p.323

I Pek N la

p.325

I Pek N snañ bar

p.327

I Pek gi hwam

p.329 I Pek po N pa (Pr D: ba)

I emended from mo (Pr D: po)

p.331

I L lam (Pr: lam, D: phags pañi sa)

p.333

I Pek gsañ ba

p.335

I Pek N re

p.337

I NL Pek have an extra half line, not in D:  
mi bzad par ni hgyur bañi dug/

p.339

I Pek N spyan

p.341

I N L gsum  
2 Pek dran

p.347

I Pek las

p.349

I N L la

p.351

I Pek gsañ

p.353

I emended from gru (D: grva)  
2 N: L las (D: pas)

p.355

I emended from kyis (Pr: kyi)  
2 " " gis

p.357

I Pek N gyis  
2 emended from gsañ (Pr: gañ)  
3 " " rdo rje (Pr: rdo rjes)  
4 " " dam tshig (Pr: tshig)  
5 Pek ñuñs N ñuñ

p.359

I NL Pek have extra half line, also in D but not Pr:  
snags kyi yi geñi tshig byin la/  
2 Pek N tshog  
3 hdi skad kyañ gsuñs te appears here instead  
of after next line. (correct in D)

p.361

I emended from rigs (Pr and D: rig)  
2 N L kyi (D: (a)

p.365

- I Pek N yin  
2 Pek N tshogs

p.367

- I all have extra half line:  
gzugs kyi sprin dag rnam bsam la/

p.373

- I Pek N gsum

p.385

- I N L kyi

p.389

- I emended from gsum (D: gsum)

p.391

- I Pek omits from mñon ... to ...dan/

p.397

- I Pek yi  
2 emended from pa (Pr: pas)  
3 Pek ñid  
4 emended from rdo rje (Pr and D rdo rjes)

p.407

- I Pek gnas
-

APPENDIX

Giving notes of the main instances where the sDe-dge edition is closer to the Sanskrit than the text presented above, and where the translation into English follows it. Minor differences are not noted, nor are those which correspond to other variants in the Sanskrit manuscripts.

CHAPTER ONE

p.I83, line 9 ...sbyor ba mchog gi gnas kyis/  
and similarly in the following passages.

p.I87, line 25 omits h̄khor lo

CHAPTER TWO

verse 7 nam mkhañi gnas kyis.../h̄dis ni dños por.../  
p.I93, line 25-6 ye śes h̄od zer sgron ma rdo rje źes...  
verses 9-12 khyod for la

CHAPTER THREE

verse 3 bsgom par byas nas bsdus pa yis/...  
v.4 bsdus pa gñis med sbyor ba yis/...  
v.I4 ...rin chen ches/...mtshon cha...

CHAPTER FOUR

v.I7 padma ral gri h̄bar h̄od byed/...  
v.I9-20 dri dañ me tog brgyan byas te/de dbus su ni  
h̄dod pa bya/  
yon tan ske rags māmaki/śes rab can gyis de  
byin bslabs/  
zi ba spro bya sañs rgyas gnas/...

CHAPTER SIX

v.3 śhags dmigs pa yi lus kyis ni/h̄ag dañ yid la  
bskul byas pas/  
v.I2 dañ pañi sbyor ba...  
v.I5 .../byañ chub gñol bas bsgom par bya/

v.17 .../bsdu bas der ni spro bar bya/  
 .../chos kyi gnas ni rab tu dbyun/  
 v.22 .../g'zan zas bzah bar yañ mi bya/

## CHAPTER SEVEN

v.8 .../mchod pañi bdag ñid can mchod bya/  
v.16 dam tshig for lha ni  
v.19 .../phaṭ kyañ rnam par brtag par bya/  
v.31 dbag gi sems kyañ de ḥdra śin/mkhañ dan...  
v.36 rigs kyi sbyor bañi rab dbye bas/...

## CHAPTER EIGHT

v.22            .../de říd mchod pa...

## CHAPTER NINE

p.229,line I5    ḥdi ni rigs kyi rgya mtsho las 'ze sdañ...  
  ...de kho nar 'ses par byaḥo/  
v.I7                brdzun gyi nag ni rdo rjeḥi gnas/thams cad...

## CHAPTER TEN

v.I0 dkyil hkhor rnam<sup>3</sup> kyi thugs ka yi/dbus chud  
phra mo rnam bsgom bya/  
de yi bdus su chud par ni/yi ge mchog gi  
tshig bsam mo/  
v.I2 .../lha yañ rab tu bskul...  
v.I9 chags śin chags pañi lta bas blta/...

## CHAPTER ELEVEN

after v.5        bcom ldan h̄das dam tshig gsum gyi gsan bas  
                    ḥdi skad ces bkah stsal to/  
  
v.8                bskyed pa la sogs dam tshig dag/rdo rje gsum  
   mi phyed bsgoms pas/  
  
after v.8          ... byin gyis rlob paḥi rgyu zes...  
  
v.14               kha dog lña pa rdo rje che/  
  
after v.26         ...mi bskyod paḥi dam tshig mñon par...  
  
v.27               .../rdo rje gsum gyi tog...  
In these passages bcom ldan h̄das... corresponds

- in position to S ity āha...  
 v.29 rdo rje udpal...  
 v.4I dehi sems ḡgogs paḡi rdo rjer chud/ḡaṅ tshe  
 skye bar ḡgyur ba de/

## CHAPTER TWELVE

- after v.II rdo rje mñam pa ñid ces...  
 v.33 .../dam tshig skur ni rab sbyor pas/  
 v.40 lce yi rdo rjeḡi sbyor bas bsgom/...  
 after v.48 ...rdo rjeḡi zas źes...  
 v.49 lce ni.../hūṃ yig rdo rje can bsgoms te/  
 v.50 .../rdo rje sems dpaḡ ḡdra...  
 v.70 phyogs kyi naṅ las dños grub gsuṅs/ḡs aṅ ba  
 mchog las byuṅ rñams kyis/  
 v.65 bsñen pa ye źes bdud rtsis bya/...  
 v.7I-2 saṅs rgyas sku ḡdzin dpal daṅ ldan/rdo rje  
 gsum daṅ mi phyed dños/  
 bdag la byin gyis brlab gnas deṅ/sku yi rdo  
 rjes mdzad du gsol/  
 phyogs bcur búgs paḡi saṅs rgyas rñams/  
 rdo rje gsum daṅ mi phyed dños/  
 bdag la byin gyis brlab gnas deṅ/sku yi rdo  
 rjes mdzad du gsol/

The two following passages follow the same pattern.

## CHAPTER THIRTEEN

- v.2I ...źes pa yis/raṅ gi rdo rjes bsgrags dkyil  
 ḡkhor/  
 v.37 lus ni.../sems ni.../  
 ṅag ni gsuṅ gi raṅ búin gyis/...  
 v.50 dños grub ster ḡgyur rmoṅs bdag ñid/ḡdi la  
 the tshom mi byaḡo/  
 ḡdi ni ñin źag bdun bya ste/saṅs rgyas kyis  
 kyaṅ mi ḡgrub bo/  
 v.60 ...don źes bya/  
 after v.63 bcom ldan ḡdas nam mkhaḡi rdo rjes de skad  
 ces bkaḡ stsal to/

- v.65 ...khro bo rigs...
- v.68 sañs rgyas dpuñ ni khros pa yañ/...
- v.79 nam mkhañi rdo rjeñi dbus gnas par/...
- v.86 dgyes pañi bdag ñid can dbañ bskur/dgañ ston  
chen po stsol bar mdzad/  
mthoñ ba ñid kyis byuñ ba yi/hgro ba ...
- v.88 ....rtag par bsgom/
- v.94 ...drug bzañ po ni/mtshon cha sna...
- v.97 gsuñ rdo rje spyān rgyal mo che/...
- v.102 drag po rdo rje ....
- v.106 ...zur gyis blta/
- v.137 ...ye śes rdo rje can/...
- v.146 etc..../bsgoms na mñes pa rab tu hphe/

#### CHAPTER FOURTEEN

- v.3 .../rdo rje gsum ni mi phyed pa/
- v.23 ...hgugs par byed/
- v.33 .../hbar ba rnon po...
- v.34 ...kyo žags pas/...hgugs pañi mchog/
- p.3II, line 7 omits gžan gyis mi thub pañi
- p.3I5, line 4 ...kyi lus dañ ñag dañ yid phur bus gdab pañi  
śnags rdo rje hdi/
- " " 27 ...tsham ñam gyi rdo rjeñi phur buñi śnags hdi/  
and p.3I7, line 7
- v.66 ...gnas mnan te/... similarly in v.68,70
- v.67 ...ñams pañi gnas su mi hgyur naño/  
similarly in v.69,7I

#### CHAPTER FIFTEEN

- v.40 blañs nas kha sbyar sbyor ba yis/...
- v.56 .../gtsug tor mñes par...
- v.59 thams cad sbyor bañi śnags rnams la/spyi bo  
du ni bskul ba śis/
- v.65 ...phags pañi sa ni bži po dag/

p.407, line 6 ...thams cad kyi ye śes mñam pa ñid dan/  
rdo rje ...

" " 26 ...rdo rje *gsaṅ* ba ḥdi...

p.409, line 6 omits ...sku rdo rje...

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